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"LIBERTY, HOLINESS, LOVE"

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For the Register.

THEMES AND TEXTS OF AN AGED MINISTER, IN THIS NEIGHBORHOOD, FOR THE LAST FIFTY-TWO THANKSGIVINGS, WITHOUT A SINGLE REPETITION.

I. Praise to God, in consideration of his goodness, and the pleasure it affords. Dec. 15, 1796. Ps. cxxxv, 3. Praise the Lord; for the Lord is good. Sing praises unto his name; for it is pleasant.

II. Christian gratitude explained. Nov. 30, 1797. i. Thess. v. 18. In every thing give thanks.

III. The many and great interpositions of Providence in favor of America, to be gratefully reviewed. Nov. 29, 1798. i. Sam. xii, 24. Only fear the Lord, and serve him in truth with all your heart. For consider, how great things he hath done for you.

IV. The ingratitude of man, yet his obligations to thankfulness illustrated. Nov. 28, 1799. Ps. xcvii, 8. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

V. The prosperity of these United States, and the means of still preserving it suggested. Nov. 27, 1800. Micah iv, 4. They shall sit, every man, under his vine, and under his fig tree; and none shall make them afraid.

VI. Our obligation to religious joy enforced. Nov. 26, 1801. i. Thess. v, 16. Rejoice evermore.

VII. Mutual regard to religion and knowledge, necessary to the welfare of Society. Nov. 25, 1802. Isa. xxxiii, 6. Wisdom and knowledge shall be the stability of thy times, &c.

VIII. The mutual and necessary influence of joy and fear. Dec. 1, 1803. Ps. ii, 11. Rejoice with trembling.

IX. The blessings of Heaven numberless and inestimable. Nov. 29, 1804. Ps. xl, 5. Many, O Lord my God, are thy wonderful works, which thou hast done, and thy thoughts, which are to us-ward, &c.

X. The union of judgment and mercy in man's lot contemplated. Nov. 28, 1805. Ps. ci, 1. I will sing of mercy and judgment.

XI. The manner in which prosperity should affect us. Nov. 27, 1806. Eccl. vii, 14. In the day of prosperity be joyful.

XII. Prosperity exposes us to forget God. Nov. 26, 1807. Deut. vi, 11, 12. When thou shalt have eaten, *and be full*; then beware, lest thou forget the Lord.

XIII. On patriotism. Dec. 1, 1808. Ps. cxxxvii, 5, 6. If I forget thee O Jerusalem, &c.

XIV. Irregular indulgence unfavorable to piety. Nov. 30, 1809. Isa. v, 12. The harp, and the viol, the tabret, and pipe, and wine are in their feasts, &c.

XV. Sacrifices well pleasing to God through Jesus Christ. Nov. 29, 1810. Heb. xiii, 15, 16. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate, forget not; for with such sacrifices God is well pleased.

XVI. The instability of gratitude lamented. Nov. 21, 1811. Ps. cvi, 12, 13. They sang his praise; they soon forgat his works.

XVII. The manner in which thanksgiving should be expressed. Nov. 26, 1812. Eph. v, 18, 19, 20. Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, &c.

XVIII. On honoring the Lord with our substance. Nov. 25, 1813. Prov. iii, 9. Honor the Lord with thy substance.

XIX. Directions how to promote individual and national prosperity. Dec. 1, 1814. 1 Chron. xxviii, 8, 9. Now therefore, in the sight of all Israel, the congregation of the Lord, and in the audience of your God, keep and seek for all the commandments of the Lord your God, that ye may possess this good land, and leave it for an inheritance for your children after you forever. And thou Solomon, my son, know thou the God of thy father, &c.

XX. How the return of peace should be viewed. National Thanksgiving on peace with England. April 13, 1815. 1 Chron. xxii, 18. Hath he not given you rest on every side!

XXI. The nature and grounds of praise to God. Nov. 30, 1815. Ps. cxvii. O praise the Lord, all ye nations; praise him, all ye people; for his merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord.

XXII. None of us is his own master. Nov. 28, 1816. Rom. xiv, 7. None of us liveth to himself.

XXIII. The duty of rendering according to benefits received. Dec. 4, 1817. Mat. x, 8. Freely ye have received, freely give.

XXIV. Agur's prayer considered. Dec 3, 1818. Prov. xxx, 7, 8, 9. ....give me neither poverty, nor riches, &c.

XXV. The grounds of devout thanksgiving stated. Dec. 2, 1819. Col. iii, 15, 16, 17. Be ye thankful. Let the word of Christ dwell in you richly in all wisdom, &c.

XXVI. The question, What shall I render unto the Lord? answered. Nov. 23, 1820. Ps. cxvi, 12. What shall I render unto the Lord for all his benefits toward me!

XXVII. Thanksgiving, a reasonable service. Dec. 6, 1821. Ex. xxiii, 15, 16. Thou shalt keep the feast. ....of ingathering, which is, &c.

XXVIII. The story of the ten lepers healed by Jesus improved. Dec. 5, 1822. Luke xvii, 11—19. ....there met him ten men, that were lepers, &c.

XXIX. Joy in harvest described and recommended. Nov. 20, 1823. Isa. ix, 3. They joy before thee, according to the joy in harvest.

XXX. The goodness and mercy of God to be acknowledged and celebrated. Dec. 2, 1824. Ps. cxxxvi, 1. O give thanks unto the Lord; for he is good; for his mercy endureth forever.

XXXI. The cultivation of the benevolent affections urged. Nov. 24, 1825. 2 Cor, vi, 13. Be ye also enlarged.

XXXII. The invariable goodness of God in the vicissitudes of the seasons commemorated. Nov. 30, 1826. Gen. viii, 22. While the earth remaineth, seed time and harvest, &c.

XXXIII. Considerations suggested by the reflection, that every thing we possess, or enjoy, is from God. Nov. 29, 1827. 1 Cor. iv, 7. Who maketh thee to differ from another? and what hast thou, that thou didst not receive, &c.

XXXIV. The duty to bless God asserted. Nov. 27, 1828. 1 Chron. xxix, 20. Now bless the Lord your God.

XXXV. Our obligations to the Most High for the blessings of harvest recognised. Nov. 26, 1829. Jer. v, 24. Neither say they in their heart, let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season, &c.

XXXVI. In what consists the glory of a land, represented. Dec. 2, 1830. Ps. lxxxv, 9. That glory may dwell in our land.

XXXVII. Earnest desires uttered to bless God for his benefits. Dec. 1, 1831. Ps. ciii, 1—2, 5. Bless the Lord, O my soul, &c.

XXXVIII. The grateful acknowledgment of Abraham, as a theme for devout thanksgiving. Nov. 29, 1832. Gen. xxii, 14. Jehovah-Jireh.

XXXIX. The Providence of God to be owned in all things. Nov. 28, 1833. 1 Chron. xxix, 14. All things came of thee.

XL. The duties belonging to our anniversary Thanksgiving. Nov. 27, 1834. Deut. xxvi, 10, 11. And now, behold, I have brought the first fruits of the land, which thou, O Lord, hast given me, &c.

XLI. The annual festival of harvest. Dec. 3, 1835. Lev. xxiii, 39. When ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord.

XLII. We all have enough, argued. Dec. 1, 1836. Gen. xxxiii, 9. I have enough.

XLIII. Thanksgiving to be offered, and vows to be paid, maintained. Nov. 30, 1837. Ps. l 14. Offer unto God thanksgiving; and pay thy vows unto the Most High.

XLIV. Trust in God, at all times, even in the darkest seasons, treated. Nov. 29, 1838. Job xiii, 15. Though he slay me; yet will I trust in him.

XLV. Instruction propounded from the manna furnished to the Israelites. Nov. 28, 1839. Exodus xvi, 18. He, that gathered much, had nothing over; and he, that gathered little, had no lack.

XLVI. God's distinguished mercies, the passing season brought to view. Nov. 26, 1840. Deut. xi, 12. A land, which the Lord thy God careth for. The eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year.

XLVII. Thanksgiving for God's mercies and promises discussed. Nov. 25, 1841. Isaiah xii. And, in that day, thou shalt say, O Lord; I will praise thee, &c.

XLVIII. The recent Treaty with our mother country, a ground of devout gratitude. Nov. 24, 1842. 1 Chron. xxix, 13. Now therefore O God, we thank thee, and praise thy glorious name.

XLIX. Good people have nothing to fear shown. Nov. 30, 1843. Eccl. viii, 12. I know, that it shall be well with them, that fear God.

L. Divine goodness a powerful call and motive to seek rest in God, set forth in a Thanksgiving Discourse, Nov. 28, 1844. Ps. cxvi, 7. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

LI. God's mercies to a sinful people noted. Nov. 27, 1845. Jer. li, 5. For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts, though their land was filled with sin against the Holy One of Israel.

LII. The service of God tends to worldly prosperity taught. Nov. 26, 1846. Exodus xxiii, 25. Ye shall serve the Lord your God; and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee.

For the Register.

REV. B. M. PALMER, D. D.

Died, in Orangeburgh, S. C., on the 9th October, in the 67th year of his age, Rev. Benjamin M. Palmer, D. D. Also on the 16th of the same month, his consort, Mrs. Mary S. Palmer. The readers of the Christian Register will generally feel a strong interest in this announcement, and indulge in no ordinary sympathy, when they are informed that these deceased worthies were the beloved and venerated parents of Mrs. M. S. B. Dana, whose "Letters on the Trinity" have everywhere produced, during the last two years, so decided an impression. Until within a very short period before their death, when she made a brief excursion for health to the northern States, she constantly resided with them in their rural and happy retreat, in the enjoyment of a harmony so perfect, that theological differences could not disturb it, if indeed it was not rather enhanced by the exercise of a mutual generous charity. She was summoned home by the intelligence of her father's death, and arrived only when the earth was beginning to settle on both of the endeared forms which she was to embrace in life no more.

But the character and position of the deceased would require some more general memorial here than this allusion to individual sorrow, however affecting the circumstances that attract to it our attention and condolence. Happily, the execution of such a task has already been anticipated in the proceedings of a meeting at Charleston, an account of which is here extracted from the Charleston Courier, and will supersede the necessity of other details.

TRIBUTE TO THE MEMORY OF THE REV. BENJAMIN M. PALMER, D. D.

At a meeting of the Corporation of the Independent or Congregational Church in Charleston, commonly called the Circular Church, held, on the evening of the 19th instant, in the Lecture Room of the Church, in the absence of the President and Secretary, the Hon. HENRY L. PINCKNEY was called to the Chair, and Dr. L. LEE appointed Secretary.

HENRY A. DESAUSSURE, Esq., Chairman of the joint Committee of the Church and the Clergy Society, appointed at previous meetings of those bodies, then rose and, after a few touching remarks on the character and virtues of the deceased, submitted the following Preamble and Resolutions, which, on motion of J. T. LEE, Esq., were unanimously adopted.

PREAMBLE.

It having pleased Almighty God to call, from time to eternity, the Rev. Dr. BENJAMIN M. PALMER, formerly, and, for many years, the Pastor of this Church, it is due alike to the living and the dead that, as a Christian Congregation, we should express and record our feelings on this afflictive bereavement. When a venerable minister of the Gospel, who, careless of all worldly interest, had devoted his best days to the service of God and man—who during a long life, was ever the intrepid, zealous and uncompromising champion of "the truth as it is in Jesus," and a pattern to the Church "in doctrine, in charity, in spirit, in faith, in purity,"—when such a "laborer in the Lord's vineyard," (after having exhausted his health and strength in the work of the ministry,) closes his earthly career and has passed to his everlasting rest, it assuredly behooves those to whom he was wont "to divide the word of life"—whose spiritual and eternal welfare it was his heart's first desire to promote, who sat, for many years, under the sound of his voice—filling with rich and solemn cadence the vast concave of our church—and partook of his counsels, instructions and prayers—to seek, by some permanent memorial, to perpetuate his name and secure to posterity the benefit of his godly example. Such a course is but deserved homage to departed virtue, and to withhold the fitting tribute would be to do violence to the best feelings of our nature.

It may not be inappropriate to introduce here a brief sketch of the life and character of the deceased. The Rev. Benjamin M. Palmer, D. D. was the grand son of the Rev. Samuel Palmer, minister of the Congregational Church, in Falmouth, Massachusetts, for forty years previous to 1775, when he died, and the eldest son of the venerable Job Palmer, of the same place, who migrated to this city, previous to the Revolutionary war, and died January 30th, 1845, at the ripe and patriarchal age of 98 years. The Rev. Dr. Palmer, was born at Philadelphia, on the 25th day of September, 1781, during the temporary exile of his parents, at that place, with other suffering patriots of the Revolution. He was a pupil of the College of Charleston, while a grammar school under the charge of the Rt. Rev. Bishop Smith; and was a graduate of Nassau Hall College, at Princeton, New Jersey, in the year 1800, under the Presidency of the Rev. Samuel S. Smith, D. D. From his early childhood and throughout his boyhood and youth, he gave evidences of genuine piety and preserved an unblemished character and untainted morals—and exhibited genius and talent of the highest order. The early promise of the boy and the youth were happily and fully realized in ripened manhood, both intellectually and morally; and the result was to society a man of letters and erudition, and to the Gospel ministry an able, powerful and evangelical preacher and expounder of the word of life. He studied divinity under the joint care of the Rev. Drs. Isaac Stockton Keith and William Hollinshead, formerly and then co-pastors of the two Independent or Congregational Churches, in this city, commonly known as the Circular and the Archdale-street Churches, when they constituted one corporate body in law and one spiritual family in faith. He was ordained to the ministry about the year 1803 or 1804; his first induction into the ministry, being as pastor of the Congregational Church in Beaufort, in this State. On the 22d August, 1814, after the death of the Rev. Dr. Keith, (Dec. 13, 1813,) he was elected co-pastor with the Rev. Dr. Hollinshead, and, on the death of the latter, Jan. 26th, 1817, he remained co-pastor of the same Churches, in association with the Rev. Anthony Forster, until the separation of the two Churches in July, 1817. After that period, Dr. Palmer continued sole pastor of this Church, until the 1st July, 1835, when an enfeebled constitution and declining health, under the arduous duties of his station, compelled him to resign the pastoral charge of the Church, and place himself on the foundation for the support of disabled Clergymen, in its connection. The Society, entrusted with the administration of this beneficent charity, attested their high appreciation of his services, piety and worth, by conferring on him a pension of $1000 per annum, which he enjoyed, without abatement to the time of his death. Notwithstanding the dissolution of his regular connection with the Church, and although his impaired constitution and broken health were never restored, he felt no; at liberty to cease from his labors as an ambassador of Christ; but continued, a sense of duty and the love of his divine Master constraining him, to proclaim the message of salvation, occasionally from his own pulpit, and elsewhere, both at home and abroad—and unabated to the last was the vigor and the interest of his rich and apostolical discourses. At times he would occupy the Missionary field, and, at others, lift up his voice and employ his energies, in the seaman's cause, the temperance reformation, or some other labor of Christian love. He also occasionally supplied small and spiritually destitute congregations, to which his powers and services were adequate—and, at the time of his death, he was in such connection, during the winter season, with the Wappetaw Church, in Christ Church Parish. For two years, previous to his death, he had established his residence in the village of Orangeburgh, in this State; and, although domesticated there, for but a short time, he had endeared himself to the whole community, and both old and young loved and revered him, looking up to him as a spiritual father, and eagerly crowding to hear and profit by his occasional ministrations from the pulpit. There, in the midst of a sympathising and mourning community, he breathed his last, on Saturday, the 9th day of October inst., in the 67th year of his age—the melancholy event being followed by the decease of his pious and estimable consort, Mrs. MARY S. PALMER, at the same place, on the ensuing Saturday—these who, in life, were united by the closest and most endearing of earthly ties, being thus in death not far divided—leaving an afflicted family doubly bereaved by the loss of the tender mother, as well as of the affectionate father. His death was somewhat sudden and unexpected, but his whole life had been a continued preparation for the event—and, when the final summons came, his lamp was found trimmed and burning, and his disembodied spirit was wafted and welcomed "to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven" for him and for all "who are kept, by the power of God, through faith unto salvation."

Neither the present occasion nor our limits will permit the delineation, at large, of the character of Dr. Palmer. Let it suffice to state, that he discharged the various duties of a husband, father, friend and philanthropist, with unswerving fidelity, and with a fervor of affection, known only to those, whose joys and sorrows his sympathizing spirit was ever ready most freely and liberally to share; and, although simple as a child in the ways of the world, he was "wise unto salvation." It may, however, be expected, that we should take more special notice of his character in that relation of life, in which he was best known to this congregation—as a preacher of the Gospel. Few perhaps have been endowed with better qualifications for the work of an Evangelist. His natural abilities were of a high order, and his mind was cultivated in the best schools of literature and of taste. As a theologian, his course of reading was varied and extensive, and perhaps no Christian of the age, in which he lived, was more familiar with the phraseology, or more deeply imbued with the devotional sentiments of the Bible. His more elaborate discourses from the pulpit were marked by a pure, chaste, and graceful elegance of diction, and a transparent perspicuity, which in the opinion of competent critics rendered them worthy of comparison, as models of style, with the writings of Addison, and admirably fitted him, though without the extrinsic aids of popular eloquence, for the clear, luminous, and attractive exposition of the truths of the Gospel. In prayer he was fervent and sublime—his elevated thoughts springing from the fountain of inspiration itself, and arraying themselves, without an effort, in a fitting drapery—his aspirations winging their upward flight to the Throne of the living God. But his most prominent and remarkable qualification for the sacred office, (without which indeed all others must prove very materially defective,) was, we think, to be found in the compass and depth of his spiritual exercises and religious experience. This we would regard as the basis of his eminent usefulness as a physician of souls. It furnished him with a probe, by which he was able to explore the diversified operations of the Spirit of God on the sinner's heart, and adapt the application of scriptural doctrine to the various temptations and trial of a believer's experience. Seldom have the exercises of the pulpit been more suggestive of topics of consolation and comfort than were the prayers and discourses of Dr. Palmer. Seldom more efficacious to edify believers—reclaim the wanderer—cheer the dejected—encourage the faint-hearted—heal the wounded conscience—and administer counsel and relief to the sin-stricken suppliant for mercy. But the career of this venerable servant of God is now ended. The battle has been fought and the victory won. "Henceforth there is laid up for him a crown of glory, which the Lord, the righteous Judge, shall give him at that day." God grant that the influence of his instructions and his prayers may survive him, and that the incorruptible seed of divine truth, which it was his privilege to sow in years past among the people, may yet take root in our hearts, and, under the life-giving energy of the spirit of grace, bring forth an abundant harvest to the praise and the glory of God.

RESOLUTIONS.

In view, therefore, of the lamented death of our ancient Pastor, in token of our deep sorrow for his loss, and in testimonial of our high appreciation and veneration of his character and virtues as a man and a Christian, and his eminence as a divine:—

1. *Resolved*. That the death of the Rev. Dr. BENJAMIN M. PALMER is felt as an afflictive stroke and a severe bereavement by this Church, in which he so long and so faithfully dispensed the word of life.

2. *Resolved*. That, in the death of a clergyman, so pure in character and life, so lovely in his daily walk of usefulness and duty, and so eminent in learning and piety, the entire religious community has sustained a loss to be deeply mourned and deplored.

3. *Resolved*, That a suitable monument, to the memory of the deceased, be erected in the body of this Church; and that a Committee of Three be appointed, on behalf of this Corporation, to co-operate with the Committee of the Clergy Society for the accomplishment of this purpose.

4. *Resolved*, That it would be gratifying to this Church to see the sermons of the deceased collected and published in one or more volumes, as they would present to the religious world a treasury of sound doctrine, Gospel instruction and pulpit eloquence.

5. *Resolved*, That we deeply sympathize with the afflicted family of the deceased in the double bereavement they have recently sustained; and that, in testimonial of our respectful condolence, they be furnished with a copy of the foregoing preamble and resolutions.

6. *Resolved*, That copies of the foregoing preamble and resolutions be furnished for publication.

The Committee under the 3d Resolution are, on the part of the Society, H. A. DESAUSSURE, J. B. LEGARE and WM. P. FINLEY, Esquires, and, on the part of the Church, R. YEADON, A. P. GREADY and G. B. LOCKE, Esquires.

HENRY L. PINCKNEY, Chairman.
L. LEE, Secretary."

The writer of the present notice can add little to the foregoing high and fond testimonial, except that, to his own knowledge, the views and feelings of Dr. Palmer continually grew more liberal and charitable until the time of his decease. The admirable spirit which he displayed in his correspondence with his daughter, on the subject of the change in her sentiments, must be well remembered by every reader of her book. He became an attentive, and often an admiring student of the writers of that denomination to which she attached herself, and showed no hesitation in expressing his sense of their general Christian spirit, and their ample title to the Christian name, privileges, and hopes. S. C.

Charleston, Oct. 1847.

P. S. MIS. Dana's present address is Orangeburgh, S. C., to which place her friends and correspondents are requested to direct their letters.

CORRESPONDENCE OF THE CHRISTIAN INQUIRER.

LETTER VI.

Leaving Syracuse after a day of delightful intercourse with our friends there, and feeling that we had left there with them some *salt* which had not lost its savor, and which would outlast the wells of Salina, we took the cars, at dusk, and found ourselves, by half past ten o'clock, at Utica, and were soon * * * heartily welcomed and domesticated at the house of friends, whom it were worth a long journey only to become acquainted with.

I had come to Utica for the express purpose of preaching. In going on, my efforts had not succeeded; and indeed it appeared very doubtful whether a hearing could be obtained in a community of so peculiarly conservative a cast as Utica, except under very propitious circumstances. * * * It was deemed that the Sabbath was the only day on which an audience could be collected, and now we had come to see the result of a very faithful advertisement that Unitarian preaching would be held in the Hall, used for such questionable services in that goodly city, on Sunday morning and evening! The remnant of a Universalist society which once flourished here, still occasionally meets for public worship, and, unfortunately for us, had reckoned on the occupancy of the only obtainable Hall in the place, on this very Sabbath. With great kindness, and doubtless at considerable sacrifice, our Universalist brethren made way for me, and formed a very considerable part of my audience, morning and evening. I insisted, however, that they should occupy the Hall in the afternoon, although I had designed to have three services.

It was not favorable to devotion (to which novelty of circumstances and curiosity are themselves sufficiently fatal,) to find the walls of our meeting house placarded with notices of the arrival of Tom Thumb, whose travelling platform, &c., indeed occupied a conspicuous corner of the Hall. * * * The people came flocking in, until the Hall contained a numerous assembly. Probably, half the audience was composed of those who had belonged to the Universalist Society, and we were happy to invite their minister, who was present, to take an equal part in the services. The few avowed Unitarians who were present, not exceeding six, were not able to recognize as among their friends or acquaintances, those who composed the morning audience. Here, then, was a company of three or four hundred respectable and intelligent looking people, who were willing or curious to hear Unitarian preaching. * * *

In the evening our audience was doubled. I had engaged to give a full and frank account of the peculiarities of the Unitarian faith. Knowing the extent of the prejudices against our holy faith, and that nothing was to be gained by any attempts at conciliation; understanding too that a considerable part of the audience was composed of Trinitarian and Calvinistic Christians, I determined to proclaim our opinions in the form of an earnest appeal for the simplicity of the Gospel, arraigning popular errors at the bar of the Word of God, and reproving the gloss and injurious departure made from Christ's doctrines instead of apologizing for our own existence, and deprecating the censure of orthodox errorists. I understood that a very considerable surprise was excited by this unexpected course; but I am persuaded,—not now for the first time,—that Liberal Christianity loses nothing by the boldness and urgency of its claims. The truth is, we ought to sound a note of alarm, and publish our sense of the moral and spiritual danger of those who pervert the Word of truth, or are the unfortunate victims of time hallowed error. True, we cannot threaten with the wrath of God those who are so unhappy as to want the light of the original Gospel. * * * But we can, and we ought to say, that whatever the best and choicest influences of the Gospel are, they are annulled to the full extent in which the Gospel is mis-conceived or mis-represented; and that we do most solemnly entertain the conviction, that the salvation by Christ is, to a fearful extent, withheld or perilled by the Tritheism, the false dependence on the merits of Christ, the injurious imputations on God's character and man's nature and ability—the technical and cabalistic tenor of the popular Christianity. * * The case must be carried to the common people. They are vastly less hampered with irrelevant considerations of policy, of sectarian tactics, *esprit du corps*, and attachment to formulas; and much less blinded by the fog of scholastic metaphysics. They are prepared for a great reform in their theological views. And those who go to them with the Christianity of the Scriptures, interpreted by common sense, and harmonized with the soundest science and philosophy of our times, will find that they bear a key to a lock whose wards have been long refusing to turn to any other handling! If we possessed men of the spirit and resources of Joseph Barker,—in England,—of Wesley and Whitefield,—who, in as good a cause as theirs, could adopt their methods of publishing Liberal Christianity we should see effects as great as those following their labors. * * * * We have ourselves seen enough of the effects of boldly and earnestly, and on such grounds, urging our views upon the people, to feel at times an almost irresistible desire to throw up all formal and stated ministrations, and go forth up and down the land, in churches, halls, school-houses and open fields, proclaiming the simplicity of the Gospel, and bringing home its great practical *facts*, truths, doctrines, precepts and spirit, to the hearts of those who are oppressed beneath a load of theological lumber, or lost in the thickets of thorny doctrine, until both the great facts, and the simple spirit of Christianity, are perfectly obscured and lost. Why, to re-call attention to the bare facts of the Gospel, and enforce their full meaning, were now, in *itself*, a revelation! All that is implied in the resurrection of Christ, could it be brought freshly home to the minds of the people, would be more to throw in the way of consolation, elevation, hope, than the whole vast system of theology which the Church goes hammering at, till the facts beneath it are lost in the dust which is raised. * *

But where are we going? or, rather, where are we? Preaching at Utica. From what we saw and heard, we are perfectly persuaded that a Unitarian society could be gathered in Utica. * * * We are confident that the right man would have great success in due time, in Utica. The *right* man!—ah! there it is! This is the stumbling-block everywhere. * *

At the request of Dr. Brigham, the head of the New York State Lunatic Asylum, at Utica, I preached in the chapel of the Institution on Sunday afternoon to a company of three hundred insane people! The only injunctions or instructions I received were, in the somewhat quaint language of the respected principal, "to *put them through* pretty quick, if we did not want help!" Notwithstanding the indecency, under ordinary circumstances, of hurrying from part to part of a religious service, opening the Bible to read, before the hymn is closed; commencing prayer before the people are seated; or giving out the text amid the noise of settling down into their places;—an indecency common and painful enough to need rebuke;—we waived our scruples on this occasion, and lost no time between the several exercises. But, indeed, it was a most surprising spectacle! Here were three hundred madmen, some of whom were subject to violent paroxysms, sitting with almost the quietude of an ordinary congregation, through an hour of public worship! The choir was made up of the patients, and the organ played by one. To be sure, the occasional starting up of a man or woman, the contorting of a face, the fixedness of an eye, the vacant smile,—indicated the peculiarity of the audience; but not a loud word passed the lips of one of this strange audience. The clamors of some wretched lunatic, whose violence compelled incarceration in a solitary cell, was once heard during the service; and, it seemed to us, must be the signal of outbreak or commotion among the rest. But they were too used to these, or too much awed by the associations of the place, to manifest any excitement.

As we saw this great company of disordered intellects, calmed and restrained within the bounds of perfect decorum by the influences of the place and hour, we could not but think of the immense power of religious institutions, and religious education; of religious associations and ideas, to control the native passions, the hasty impulses, the rebellious feelings, of mankind in general. The indirect influence of religion is, probably, far greater than the direct. What does not society owe to this secret, unseen, unrecognised influences of religious usages, doctrines, and associations? What police equals it in its restrictive power? How much worse would the world be without it—is a question quite as pertinent as—how much better it is for it. How much evil does it suppress—as, how much good does it call forth.

We understood that going to chapel was a privilege so much prized by the patients, that, rather than forfeit it, the least controlled would promise and observe a complete propriety of behavior. The worthy chaplain of the asylum, who discharges no pastoral functions, told us that he doubted not a very direct benefit would accrue from a faithful ministry to these afflicted children of God; and that services more carefully adapted to their condition, followed by pastoral visits, would greatly assist in their recovery. At present, however, the injunction given to the preacher is, "Preach as you would to any other congregation;" for, added our adviser,—identifying himself, as he does, in everything but disordered wits with his patients,—"We don't any of us think we *are* crazy, and of course don't like to hear ourselves called so." And this seems to be the fundamental law of treatment with this celebrated physician: "We treat them, as nearly as possible, like sane folks;" and, indeed, there is nothing that strikes the visitor walking through the wards of this or any well-conducted modern Asylum, more than the general appearance of sanity. Most persons seem to forget that the vast majority of the insane are still *sane* in the principal part of their faculties; think and feel and are influenced in the same manner as the rest of the world; and that it is only a very partial derangement which necessitates their seclusion. They are much more like other people than like any other thing, and must be treated, therefore, mainly like other people. But the insane have been, until lately, treated with as little wisdom as the sick, who, the moment any kind of disorder attacked them, were at once put out of the pale of humanity, starved, boiled, roasted, drugged, imprisoned in bed,—and, in short, put as much out of all their regular habits as possible. An improved medical science departs as little from nature and ordinary habits of life, in respect to diet, air, exercise, &c., as possible, in its treatment of the sick; administers the least possible medicine, and, in short, treats the sick, as nearly as may be, like the well. And so it is now with the insane. Instead of placing them out of the lists of human beings, treating them like brutes, lying to them as if they had no moral sense, tying them up like cattle, leaving them alone, as though all natural affections and sympathies were dead; or whipping, chaining, and terrifying them into obedience,—they are now treated like fellow-creatures, under ordinary moral and intellectual laws, subject to most of the usual motives, restraints and considerations, that govern our common nature. It is not found necessary, in nine cases out of ten, to confine them to their own rooms; they are never deceived, and they never miss the kindness, sympathy, or respect, which belongs to humanity.

The main object of placing an insane man in the hospital, is, to take him out of ignorant hands, and of circumstances generally so unsuited to his case, that a degree of restraint beyond what is necessary, and of consequent irritation and aggravation of his complaint, is almost unavoidable. Next, it is to place him amid entirely new associations, in order to break up, if possible, the disordered chain of his thoughts; and, thirdly, to put him where he can have the society of his race, without danger or injury to himself or to them. It is found that the insane are the most wholesome and useful society for each other; they see each other's weaknesses and errors plainly, make them the subject of very free talk, and gradually frictionize each other's morbid excrescences away. When an insane man sees the pertinacity with which another clings to some notion which he knows to be erroneous, he begins, after a time, to suspect his own darling fancies, and it is in this way that his mind recovers its tone. Thus, we overheard one of the patients bantering another, who called himself "Rough and Ready the Second," and fancied that on his way to Mexico "to conquer a peace," he had been smuggled into confinement by the jealousy of some military rivals,—and advising him "when he got out, to take the magnetic telegraph line of lightning railroad to Mexico, or the war would be finished before he arrived!"

Our attention was attracted to an earnest group, surrounding a patient whom they appeared to be plying with all manner of questions. It proved to be a man who had just come in, and he was experiencing the uniform examination and cross-questioning to which each patient is subjected by his fellow-sufferers. According to the doctor, a perfect tariff of merit is established in the Asylum: the precise degree of natural ability, education, infirmity, derangement,—is determined, and a gradation of rank, depending on intellectual force, character, accomplishments, and powers of entertainment, is arranged and enforced, surpassing in the theory of it what is attainable anywhere else!

We found that the patients were called upon for various domestic services, and that their emulation in the housekeeping of the various wards or squads, was such as to produce the most perfect neatness and elegance in the cupboards and table furniture. It was exceeding curious to see the various patterns for arranging knives and forks, shining like silver, into ingenious rosettes and fan-like figures. One patient of a very active mind, whom it was difficult to keep easy, had been promoted to the Postmaster-Generalship of the Asylum, and now goes alone every day to Utica, gets the letters from the office, and returns to distribute them. He is perfectly happy in his important station. By such devices and such confidence, and bold departures from ordinary rules, does the skilful and distinguished head of this Asylum accomplish his great and delightful results. The per centage of cures in recent cases is full ninety per cent.

The institution is an honor to our State. Its situation is worthy of the glorious object to which it is devoted, and of the magnificent edifice which attracts to it the eye of every traveller for miles around. Coming down from the lofty hills that lie to the west of Utica, by a descent so regular that you never for seven miles once lose sight of the city, that lies in the bottom of the tunnel, you see, at the distance of two miles from it, on the side of the opposite hills, this massive structure, with a front of over four hundred feet, and a portico of gigantic columns, which even seven miles do not dwarf! The city of Utica has one very beautiful feature, that its broad streets all form vistas to the charming country around; and from the midst of this populous place you look out in every direction upon a beautiful landscape, lofty hills, a distant horizon. Oh, how refreshing would such a view be to those of us who are pent up in the streets of the city of New York!

We can never forget the delightful hospitality we received at Utica; and are provoked that we are not allowed to draw the characters of our host and hostess as the most interesting and attractive objects of the place. We hope we may say what we please about them in our private capacity.

One more letter will bring us home.

H. W. B.

WHAT CONSTITUTES CHRISTIAN UNION.

"The unity of the Church does not consist in the attachment of all its members to the same visible union. It rather consists in the recognition of each other as brethren and sisters in the same spiritual family; in cherishing reciprocal affection; in esteeming others better than ourselves; in interchanging offices of kindness; in ministering to the temporal and spiritual comfort of each other; and *walking together*, as opportunity offers, in all the commandments and ordinances of Jehovah. Two professors may appertain to different sections of the visible Church; and yet, by *loving one another*, by forbearing with the imperfections of *each other*, by mingling occasionally in the exercises of divine worship, private and public, must be considered, in the most emphatic sense, as keeping the unity of the spirit in the bond of peace. And two professors may be connected with the same visible communion, and yet be alienated in heart—be sundered in their interests and aims—be defaming each other, and thus be chargeable with rending the body of Christ.—The bond of union to the *former* is the Holy Spirit, and Jesus the Head; who dwells in his living members of all countries and ages, enlightening and sanctifying and supporting them, and is lasting as eternity; to the *latter*, the only bond of union is the ecclesiastical pale which encloses them, and which may be dissolved by the accident of an hour." [Dr. Proudfit.

THE CHRISTIAN FATHER.

The memoir of the Rev. Dr. Hyde, of Massachusetts, who died in December, 1833, presents him in an instructive light as the head of a family. One of his sons writes:

"He never came to the family altar as if to perform an unmeaning or irksome ceremony; but it ever seemed to him a delightful spot, a spot where he loved to linger. And I believe we were all happy in the hour of family devotion. They are delightful spots in the retrospect; and nothing, *nothing* makes such a chasm at home; nothing makes the paternal mansion appear so gloomy, as not to hear the well-known accents of our much lamented father, ascending in affectionate supplication at the hours of morning and evening devotion, and invoking a blessing upon the bounties of Providence at the social repast. And he was not content with supplicating the best of heaven's blessings upon his children at family prayers alone. Often has he taken me with him in solitude, particularly when I was about to leave home, and there, upon our bended knees, has he committed me to the special care and keeping of our heavenly Father. What he has done for me in this respect, I presume he has done for the others." [Family Scrap Book.

BONAPARTE'S AFFECTION FOR THE SCENES OF HIS CHILDHOOD.

[The following extract first appeared in the Boston Post, from a work by Count Montholon.]

"What recollections (said he) crowd upon my memory, when my thoughts are no longer occupied here [St. Helena] with political topics and local vexations. I am carried back to my first impressions of the life of man. *It seems to me always, in these moments of calm, that I should have been the happiest man in the world with* 12,000 *francs* [a little more than $2,000] *a year, living as the father of a family, with my wife and son, at our old house at Ajaccio.* You remember its beautiful situation. Happy hours! —the native soil has infinite charms. Memory embellishes it with all its powers, even to the very odor of the ground, which one can so realize to the senses as to be able, with the eyes shut, to tell the spots first trodden by the foot of childhood. Come place your hand upon my bosom! See how it beats! [And true it did beat with great rapidity.] It is like the sound of a bell, (added he.) There is none here, [St. Helena] I am no longer accustomed to hear it. The sound of a bell never strikes my ear, without carrying back thoughts to the sensations of my youth. The Angelus bell led me back to pleasant reveries, when, in the midst of earnest thoughts, and burdened with the weight of an imperial crown, I heard its first sound under the shady woods of St. Cloud; and often have I been supposed to be revolving the plan of a campaign, or digesting an imperial law, when my thoughts were wholly involved in dwelling upon the first impressions of my youth."

For the Register.

A KING'S EXAMPLE AND REWARD.

The whole collection in what is called the Gold Room at Windsor Castle is valued at *twelve millions of dollars*. There are glass cases like a silversmith's shop, and behind the glass are the principal articles. There is a dinner service of silver gilt of the most gorgeous kind, presented by the merchants of Liverpool, to the late William the Fourth, long before he was

fied with one particular mode of thinking, or acting. I have belived the human mind capable of indefinite improvement, and have long felt that there was something wrong in our system of belief. Religion has been considered too much a separate business. It has had too little to do with our business and social affairs. It has done but little to improve the dispositions and character of those who profess the most piety. I can now see the tendency of those doctrines in which I have professedly believed. They confine the mind, and prevent the developement of those intellectual and moral powers which were given us to improve. So far as I am individually concerned, I believe I have never experienced the full influence of their power; for nature was one of my earliest instructers. The raging tempest, the thunder's roar, the verdant landscape, the beauty and perfection of the loveliest flower, and the magnificence of the starry heavens,—these have all taught me lessons of God, and from my earliest childhood, I have loved to be alone with Nature. But especially from within the depths of my own soul, have I listened to a voice that has told me of the mysteries of my own being, of my affinity to the Author of my existence; and that voice I have not, *I dare not disobey*, for it is my Father's voice. Never before have I felt the full power of that loved name. Never before have I had such elevated and consistent views of his character. And the Son of God, how lovely his character appears, divested of mystery! The views I have gained, the past winter, appear so clear, harmonious, and yet so simple, that it has seemed like entering a world of *new* and *beautiful truth*. The Orthodox system now seems full of darkness, clouds, and mystery; unfavorable to the brightest exercise of our natural gifts. Every sermon I hear, convinces me more and more of the superiority of the Unitarian system. Though every earthly consideration binds me to my own church, yet when I worship there, I feel that I am alone in my belief. My sympathies are now with yours, though I have no friends there, and but few acquaintances.

Consistency will not allow me to remain where I am. Were my present views known by many, I should be considered worthy of excommunication. Even to commune with your church, is thought by some to be a sufficient cause for discipline. But I have no desire to conceal my views. The kind approval of that *voice within*, I prize *more* than the warmest applause of the whole Christian world beside. Though fully conscious that severe trial awaits me, yet I am resolved to follow the dictates of duty; the consequence I leave with my Heavenly Father, and surely I may trust him now.

It is now my intention to request a letter of dismission at our next church meeting, which will not occur until Mr.—— returns. That will be all I shall expect, as I suppose they cannot, consistently with their own views, recommend me to your church. I shall esteem it a privilege to become a member of the little band with which you worship, and to unite my feeble prayers and efforts with yours, for the advancement of the cause of truth.

I have written to you with a sister's confidence, because from yourself and wife I have received much kindness, and because I know of no other one that has felt any interest for me. I believe in the efficacy of *prayer*. Perhaps you have prayed for me; I have thought so, many times. Still pray, then, my brother, that I may take that course which shall the most advance the cause of truth.

With respect, I am yours.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 6, 1847.

THE AUTUMNAL CONVENTION AT SALEM.

Report Concluded.

We brought down our Report of the Convention in regular order, last week, as far as the conclusion of Rev. Mr. Eliot's speech, when for reasons already stated, we were obliged to make omissions. We now furnish the remainder.

After Mr. Eliot had spoken, Mr. Geo. G. Channing arose and made a proposition in regard to the circulation of the works of the Rev. Dr. Channing of which he was the publisher. It was his brother's wish that they might be published in the cheapest possible form, to facilitate their wider diffusion, and he felt sacredly bound to fulfil it. Accordingly, he proposed to print from the stereotype plates an edition of ten thousand copies at the price of $2 per set of 6 volumes, if 2000 copies were first subscribed for—and the work could go to press and be published in six weeks.

S. St. John Esq. arose and in connection with some brief remarks, engaged to take 100 copies.

Rev. Mr. Osgood here moved that Rev. Mr. Hincks of London, be invited to consider himself a member of the Convention, and speak whenever agreeable to him,—which was adopted.

Rev. J. F. Clarke said he should be pleased to bear his part in subscribing for the requisite number of copies.—Mr. St. John hoped to hear others indulge in remarks equally *pointed*. He thought, sometimes, that we had better devote our whole time to circulate Dr. Channing's Works as containing about all we want people to believe. He alluded particularly to his essays on Peace, War, Temperance, &c.

Rev. A. B. Fuller, of Cambridge, [we here copy, agreeably to request, the report of his speech in the Christian World,] said he rejoiced that this Resolution had been brought before this Convention, and hoped it might produce efficient, earnest *action*. We of New England cannot know the need which exists, every where else save here of such works as shall prompt to independent, searching thought. To many the voice of Channing, who though dead yet speaketh from the printed page, had been the glad voice of deliverance from this spiritual thraldom. He adduced several instances where these and kindred writings had touched a chord within the soul, which would never cease to vibrate with its heavenly harmony; where ministers were impelled, almost forced to preach, by the thrilling word of Unitarian truth; and others, where hearts were sustained and minds refreshed by drinking at that full and life-giving fountain. Yet scarce a college library contained these noble volumes of wisdom.

Mr. Fuller then spoke of the Meadville School, and bore warm testimony in its behalf, as well as for the "Christian Connection," whom it especially benefits. Men who take neither scrip nor purse, who look for their reward when their work is done; that reward the crown of life; for them he would plead. Give them books, those prompters to thought, those aids to usefulness; give them education, which shall clothe thought in eloquent utterance. A denomination sympathizing with us entirely, carrying to all classes the same unadulterated gospel as ourselves; whose poverty tells of their disinterestedness, and whom success proves efficient, claims *our* regard, our cordial hand of friendly fellowship. By these and similar acts we should prove the benefit of organization, and show a *noble* sectarianism. He loved the Unitarian faith; loved it in good report and in evil; had readily borne its distinctive name when reproach was its only crown; nor would he now yield it for any other. The fact that it is unpopular was additional reason why he dared not shrink from the responsibility of bearing it. But much as he prized this faith, he prized it because of its effects upon character and life; because it taught man's brotherhood and spoke in thunder tones against slavery, the sum of all villanies; plead with the inebriate to break loose from the vile fetters of evil habit, and infused courage and hope in those who had resolved that indignant earth should not always drink the blood of her sons, nor have her face bedewed with the scalding tears of orphaned children and widowed woman. 'Tis because Unitarianism tends to hasten the triumphant reign of the Prince of Peace and Love; to overthrow the wall of *narrow* sectarianism, a wall high as heaven and with its foundation laid in hellish passion, that he would pray and work for its diffusion and success.

Rev. E. B. Hall, of Providence, hoped there would be some immediate action on the latter part of the Resolution, and proposed that a paper be circulated on the spot, to see whether 100 sets could not be at once subscribed for, and that these 600 volumes be sent out to our brother Conant at the West, who would dispose of them in a way to do the most good.

Rev. Mr. Hall was followed by Rev. Dr. Gannett, whose speech we reported in last week's Register. Rev. Mr. Hincks, of London next arose, and remarked,

That it was a happy privilege to him to be present on this occasion. He came not as the representative of any body of Christians at home. We have great diversity of opinion among us, said he. There is far from being a complete agreement. Where there is no received creed, where everybody is encouraged to think and act for himself, there will of course be differences. Still he hoped there would be found agreement on essential points. In what he said, therefore, he should speak for himself alone.

I find the same differences as to denominational action here as at home. There are some who shrink from all united action, some on the other hand who are earnest for co-operation as Unitarians. We have our Unitarian Association, said he, and we complain of it because it accomplishes so little. But the reason it does not accomplish more, is that it does not receive the united support of the whole denomination. There are many who stand aloof from it because they shrink from taking an antagonistic, sectarian position. There was in his opinion a wide, and a narrow sense of sectarianism, and he felt there was a great difference between them. Convinced as I am, said he, that all truth is of practical importance, that we must know the truth in order to become free, it must be my absolute duty to make profession of my views, and try to promote them—laying, them with their evidence, before my fellow men without any assumption of authority. For himself he was ready to take the name of Unitarian, and he believed that the more firmly we avow the convictions of our mind, and the more clear our position is, the more readiness should we find in the community to agree with us, and respect us. Mr. H. congratulated his brethren on their successful efforts to diffuse the truth, and on their large, flourishing congregations. In England they are a scattered, feeble flock, having only about as many societies as there are in New England alone. He concluded with expressing the interest he and his brethren felt in their brethren on this side of the Atlantic. We have heard you occasionally with great delight, said he, and I need not say how very gratifying it would be to many to come among you. I know how much they would rejoice in the same opportunity with which I am myself favored.

The third resolution was then unanimously passed.

Rev. John Pierpont, of Troy, N. Y., next spoke to the fourth Resolution. The resolution, said he, recognizes the value of our theological opinions for the sake of their practical results. Truth *as* truth is in itself beautiful, but truth active, brought into life, applied to life, is truth in its most interesting aspect. If we wish as a denomination to live, we have two works to do.—First, get the truth, and then show it in action. It will not do to hold speculative truth in unrighteousness. If we hold the paternal character of God, there is an obligation resting on us to recognize the fraternity of man. If we believe there is one God and Father of all, then are all men our brethren, and we are bound to give aid wherever needed; else do we practically deny the faith, and are worse than the infidel—worse even than those who do not believe in God. He would specify a few things to which the truth must be applied—war, with all its bloody enormities; slavery, with its stripes and chains; intemperance, with its blighting influence on individuals and families. Have our body, he asked, been faithful to these? He would not affirm we had not, but, if we had not, then, he asked, have we a good excuse? We heard something in the morning about the influential classes of society. Will you look over the page of History, and show where the rich and fashionable are recorded as the first movers in practical reform? In places more lowly—in the middle classes—in places where the utmost economy and frugality are necessary to be observed in habits of living, have reforms begun and worked upward. Mr. P. here alluded to the Church of the Divine Unity in which it was the honor of his brother from New York to minister. In the lower part of that magnificent edifice, there was a hall which was used in the week-days as a ragged-school. If my brother will allow me to say it, added Mr. P., there is nothing more beautiful in turret and vestibule, nothing more beautiful in those arches, leaping from floor to ceiling, and re-echoing with the music of the choir, and the still more musical tones of the preacher's voice. Those columns and arches, tower and foundations, shall crumble into dust, but the memory of that ragged-school will be preserved.

Mr. P. proceeded to further illustration of the application of truth to works of practical reform. There comes, said he, a poor panting slave, hunted by hounds—quadruped and biped—backed by the laws of the land. Let such as bear the name of a Unitarian minister take hold and help him. It is a part of his work—for he is a redeemer of his fellow-men. Jesus came to set at liberty the captive, and the minister of Jesus is in his stead. Here is still another man, cast down by the arm of the distiller and the dealer in intoxicating drinks. Let him be taken up and cared for, and his family with him, and he is redeemed. Shall we be told, now, he asked, that these topics are not now to be spoken of? that nothing shall be said? that the public will not allow it? If this be so, and we choose to say nothing, then we had better stand aside, and let another denomination take our ground. There is none, as yet, that have taken ground in advance of us. O, let us not cast away our shield!

All reforms, said Mr. P., are connected. His own little band in Troy had felt honored in being called upon to do something for the famishing poor of Ireland. And why was it necessary to do something? Because of the vicious legislation of England that sweeps the harvest out of Ireland to feed a pampered aristocracy. It was to gratify the cormorant appetite of distillers, which cries, Give grain, and is never satisfied. It is recorded that bread stuffs enough were raised in Ireland to feed 1,300,000 men. The treasury of the government must however first be filled by the excise, mammon must be satisfied, and then comes the wail of famine because the staff of life has been wrenched away. The moment you look at this Temperance Reform, said Mr. P., you see how its roots are intertwined with reforms of other great evils. What does England want *war* for? To cram down opium into the throats of the Chinese for the gratification of a few. What does our own land want war for? That a market may be opened for the slaves bred on the worn-out plantations of the older Slave States. War, slavery, intemperance, all stand together. We want a gospel that shall remove these evils—that shall discriminate between right and wrong—that shall go out and confront State Street in Boston, and show how by honor and integrity, by right and truth, a city may best be built up. When a merchant talks to me about expediency, I will say to him there is nothing safe but the right. And when the sentiment is uttered, 'Our country right or wrong', let me tell him who utters it, This is *atheism*. Such is the gospel we want preached. Let us send it out, said Mr. P., and let us then do as has been done in certain political associations,—back the deed! But A. and B. fear such a course will ruin our churches, and, say they, we shall be scattered as sheep without a shepherd. Be sheep without a shepherd then, but, added Mr. P., in God's name be sheep! The church was made for man, not man for the church. The pews were made for man, not man for the pews. The pulpit was made for truth to man, not truth for the benefit of the pulpit. Use it thus. Use it for the benefit of man in all his relations. Thus shall we commend the gospel. If men do not receive it, it is their loss. If we believe that our doctrine is true, and will apply it, then said Mr. P. in conclusion, if it goes down, I will tell you where it will go down. It will go down into men's hearts—down into the heart of the world.

M. Grant, Esq. of Boston, remarked on a defect in the resolution then before the Convention. It spoke of war, slavery, and excess. Why not put *intemperance* in the same catalogue of evils, where it belongs? If it holds any rank, certainly it holds the first. Shall a resolution like that pass, he asked, and call such an evil by so general and vague a term? Horrible as war is, yet if any man would go into our cities and behold the ravages of intemperance, he would see the traces of a worse foe to human happiness than war. He would see how many had gone to the war under the influence of intemperance, and left wife and children to deplorable sufferings. He rose to move that the resolution be so amended as to read war, slavery, and intemperance.

Rev. Dr. Gannett observed, that the word "excess" in the Resolution comprehended other evils besides intemperance. He need only specify licentiousness, which is carrying its thousands to perdition.

It was moved that the resolution be amended by inserting the word "intemperance," so as to read, "war, slavery, intemperance and excess."

Rev. Mr. Bellows took the opportunity to explain some of his remarks in the morning, which he feared from remarks of some of the speakers, had been misapprehended. We compromise the truth, said he, not by not applying it to outward evils. We compromise it by not bringing it to bear on the individual heart. Unless we do this; apply the truth to the individual heart—we miserably fail. Why, he asked, do we not go along with reformers in their work? Because reform is disconnected from Christ. Let us not forget, said he, that our first work is to convert man, and so affect him by the motives of the gospel, by its promises and hopes, that he shall be forward to every good word and work. Reformers reverse the true order. They think to reform society, instead of making men citizens of heaven.

The Convention, on adjournment at 5 o'clock, repaired to Hamilton Hall, where the social pleasures of the previous evening were renewed. Some addresses were made by Rev. Dr. Parkman, and Rev. Messrs. Stetson, Bellows and Osgood at the call of Hon. S. C. Phillips—the presiding host of the festival. The attendance was very large, of gratified guests. The tables were very richly and tastefully and bountifully spread. And so ready and cordial was the hospitality, that we venture to say there was not an individual who did not go away feeling that he had received the personal attentions of the presiding host, and of the ladies at the table.

For the session of Thursday, we brought down our report in regular course as far as Rev. Mr. Palfrey—who rose to speak to the fifth Resolution.

He remarked that it is easy to see why there is such a tendency to material wealth. Our country contains vast resources—the materials which are to be gathered and used for the civilization and refinement of the human race. It is among the most obvious intentions of Providence that these resources are to be developed for the benefit of mankind. Shall this be accomplished, he asked, with low, individual, selfish aims, or with a regard to the interests of mankind? Let men labor as they ought in works of enterprise and skill, but let them remember that to them individually it makes all the difference in the world, whether one conscientiously works for the benefit of his fellow-men, or whether like the coral insect he only builds a little cell for himself, while under the higher designs of Providence, it is laying the foundations of a continent. Mr. P. would urge it on men, that every useful calling is a divine calling. The material is a means to the spiritual, if it be only rightly used.

Rev. Mr. Muzzey said he could not look over a country like ours, and not believe that its resources must be developed. God has not created all these things, and then not have mankind use them. The nation and individuals are to accumulate wealth. But it is asked, on the other hand, does not our Lord say, Blessed be ye poor—woe unto you that are rich! He would reply that it is woe unto them who *trust* in riches. Men are to engage in the pursuit of wealth, but Christianity is to be the restraining, governing power. He had known one who illustrated the union of worldly prosperity and religion; who carried the principles of the gospel into all his ways, and breathed a noble spirit of devotedness and self-sacrifice. Mr. M. believed this friend, now no more, was the representative in life of a large class. He would say to the merchant, Be earnest in temporal things, but be more earnest in spiritual. There is no doctrine of religion, said he, but what may be brought into actual connection with business pursuits. Let the bands be consummated between the spiritual and the temporal.

Rev. Mr. Stetson remarked that we want to see more distinctly the issue between us on this subject. There is no difference between the things. The difference is only between different individuals in respect to our own duty. There is no minister engaged in reform who would not assent to the necessity of delivering the minds of men from mammon—the world-god. Those who sympathise with the oppressed would deliver men from outward evil because they see, in all suffering, that which Christ died for. We all agree, to the letter, in the statement of our New York brother, of the imperative necessity of delivering men from worldly devotion—idolatry to the material and the outward—which is the foundation of all specific wrongs. We agree with him, that the heart of man should be so changed as to make slavery impossible. If it be supposed that reformers are cutting off only the branches, while they leave the root untouched, I don't wonder, said he, that persons object. But I do not believe that the advocates of reform would be one whit behind their brethren in establishing those principles which legitimate all reform. I have no hope, said he, of grafting upon the wild olive of the worldly spirit, the beneficent spirit of reform. It cannot be done. We are all in this matter of one soul. It is the main and only object of the preacher to recreate man, and thus to establish in this world the kingdom of Christ. And the most strenuous reformer would only give its due attention to any *particular* reform. Such a reformer would say to men, If you can drive off the Mexicans, shoot, annihilate them, with a trembling spirit of love for them, do it. If you can send your terrible missiles into the hearts of those you love—into a great many of God's children—your brothers and sisters, according to Unitarianism—if you feel you can do these things in the spirit of Christ, do them. He would show them how the spiritual really bears on the conduct of men. Say to men, You may fight, but you can't do it except against the principles of the gospel. You can't mix up your own public and private responsibility in these matters. The maxim, "Qui facit per alium, facit per se," he would render, Whoever may *face* it against an enemy and run the risk of killing him, may do it as well by himself as by another. I can as easily go myself, said he, as send a Colonel from my own county—or welcome him home on his return. I am an accomplice in that case. I ask men, said he, to be Christians and take the consequences. I do not tell them to join the church, and still hold slaves. I would not, said he, have preachers always harping on these things. I would not have preachers always harping on any one thing—not on regeneration—They would weary. Are there not various modes? The great difficulty is, the great necessity for preaching against particular evils is, that large bodies of Christians pass resolutions justifying war and slavery. Such is the state of things that a man may be converted, and yet be a war man in Massachusetts, or a slaveholder in Virginia. These sins are baptized as holy. The church justifies war and slavery, and much idolatry is compatible with the profession of Christianity. The difficulty,—to get this camel's load through the needle's eye, is smoothed down and made feasible. Most of the very men stand blameless, and they are exceedingly grieved, or angry, if you intimate that they are not good Christians. I do not, said Mr. S., regard them as hypocrites in this. They are faithful according to their idea of Christianity. The remedy is, Show them what Christ formed within the soul is, and they will deeply feel the wrongs they commit. We should seek the reign of righteousness and love which will make it impossible to be unkind. The object of all who would vote the Resolution now before the Convention, would be to establish every where the living and present Christ—the spirit of justice and humility—the everlasting law and word of God; and no further would he touch on Reforms than, having the spirit, he would exhibit the corresponding character—than, possessing the tree, would bear the proper fruits. And when we do speak of them, let us not speak lightly of reformers; and let us give our everlasting no! to any proposition to mix up right with wrong.

The Resolution to memorialize Congress was as follows,—

Resolved, that viewing with deep grief and condemnation the existing war with Mexico, we feel called upon to express our views openly and boldly, and that **[afterwards filled up with the names of Rev. J. F. Clarke, Samuel Greele, Esq., and Rev. F. D. Huntington] be a Committee to draw up a respectful memorial to Congress, and to obtain signatures in time for the next session of that body.

Samuel Greele, Esq. remarked on this resolution, that politicians were defining their position. They opposed the war, and, like Moses, they needed the Aarons and the Hurs to hold up their hands. Let his brethren of the clergy come to their support in opposition to this calamitous and disgraceful war. Let the clergy beat the drum ecclesiastic, and, my life on it, the drum martial will soon be heard beating the retreat of our armies from Mexico. There was a change in public opinion on war, and this public opinion is now working wonderful effects on thrones, and cabinets—on princes and chief rulers. There were greater co-operation and greater success. He thought the influence of the laity underrated, and then there was a yet larger portion unrepresented—the fair portion—who are ever ready for every benevolent and Christian undertaking. He believed that gentlemen who had spoken were under great misapprehension as to the feelings of the laity, in regard to hearing their duty. He knew they both needed and craved home preaching—pungent truths. Only he would say to his clerical brethren, when they would cut up our vices, let their instruments be well oiled, and we will like the very cuttings.

Rev. Dr. Gannett remarked that he must not only remonstrate against the passing of the Resolution, but protest. He concurred with it in his views of war. But, said he, this is not the time nor place for it. Among the many objections that occurred to his mind, was first, that the Convention were not called together for such an object; it was not according to precedent. Secondly, in proposing as a Convention to pass this Resolution, we seem to commit the whole body. Thirdly, We appoint a committee to prepare a memorial that is to go out in the name of the Convention, and yet under the circumstances it cannot be ours—it cannot be prepared so as to be submitted to us. Fourthly, We are changing the character of the Convention, and he feared that if this were done, it would be the last of our Conventions. Reform is but one element. The danger is that we shall become an *exclusive* body. He thought we had already done enough for Reform at the Convention. And if brethren persisted in passing the Resolution, then late though it was, and another meeting had been appointed for a most important object, [the meeting of the A. U. Association,] which he hoped might not be postponed, he should feel it his duty to stay here, and resist the passing of the Resolution.

Rev. Dr. Parkman did not apprehend the danger, nor feel the difficulties, expressed by his brother from Federal street; but rather than destroy harmony, he would move that the Resolution be laid on the table.

Rev. J. F. Clarke, the mover of the Resolution, could not consent to lay it on the table, except with the understanding that it would be taken up again at a proper place and opportunity. For his own part, if the discussion of the Resolution were to result in the destruction of the annual Convention and the Unitarian body, he must still do right, and abide the consequences. But his object would be effected if it should be taken up immediately after the Convention. When the news came that our armies were to proceed against the city of Mexico, he felt he could not hold his peace. He knew the country was unwilling to carry on an exterminating war, and he would sound the voice of the people in the ear of Congress. Wherever we come, said he, in Christ's name, let us utter our word of remonstrance, and do battle for the right.

The motion was carried to lay the Resolution on the table, when on another motion from Rev. Mr. Waterston, a meeting was appointed immediately after Convention, whether in the cars or on arrival in Boston, to take up the Resolution again.

On the Resolution expressing the harmony of the Convention, Rev. Dr. Putnam remarked—There is harmony here—the harmony consisting of blended diversities. Some fears have been expressed of the disintegration of our body. He had himself seen no cause for such a fear. I have delighted, said he, in the diversity I have witnessed. One man wants to work at the steam-engine, to keep the *steam* agoing—he urges the importance of the spiritual life, faith, regeneration. Another man equally devoted wants to *hitch on the cars*—he is all for the practical—for reforms. Well, we want them both, said he. We could not do without either. And we want another man at the *brake*. We want some *dead weights* too, so that the cars may not go too fast down hill. The man who makes a martyr of himself for moderation—let him work too. You want him as much as you do anybody. I suppose, said Dr. P., I am not ranked as foremost in reforms. But I tell you, said he, I honor reformers. I know not that I have heard any thing here on the subject of reform to which I do not respond. I have in my own place asserted all these things. By accident, what I have said about moderation has gone out, and this has been taken, abroad, as the exponent of my whole preaching. We like one another all the better, said he, for differing from one another. One insists on absolute, non-compromising truth. Let him not despise another whose sort of mind leads him to preach not only the absolute but the *practicable* also—and to show what step is to be taken *next*.

Dr. P. also spoke of denominationalism. Some say, said he, let us have a great deal of denominationalism—sectarianism. He had no quarrel with such a denominationalism as his brethren had here contended for. He alluded to the American Unitarian Association. My friend here, said he, glorifies it and assumes that others are opposed to it. I am yet to learn that any of us wish to destroy the association. There had been a meeting, and it had been said by one that three or four hundred thousand dollars must and could and would be raised for the purposes of the Association. Another said he did not think they would do much more than they had done. This, said he, is about all the *opposition* that had been made. When, however, a man sees some evils to be avoided, let them be frankly stated, and frankly considered. Dr. P. concluded by reasserting that there *is* harmony among us. Like the colors of the rainbow, which form one ground of white, we present unity in variety. There is not a more harmonious body in the world than this same Unitarian body. The more we differ, the better, because it shows that we are individual, and independent, and free. But let us preserve mutual respect, and we shall be a good deal more useful for our differences. If there be any other feeling, let it be suppressed. The Spirit of Christ will cleanse the breast of all unworthy passions. We are united by a common sentiment of humanity, of justice, of devotion, and by the remembrance of the dead. In the soul's highest moments, every discordant feeling retires. So we have been, so we always shall be.

At the close of the Convention, a vote of thanks was passed to the President, Hon. Samuel Hoar, for the dignity, urbanity, and impartiality with which he had presided over the deliberations of the body. A committee of arrangements—Rev. Mr. Hill of Worcester, Rev. Mr. Thompson of Salem, Rev. Mr. Ellis of Charlestown, H. B. Rogers, Esq., of Boston, and C. S. Davies of Portland—had been already appointed at the commencement of the afternoon session of Wednesday, for the Autumnal Convention of next year.

We have now completed our account of the doings of the Convention. We hope we have succeeded in preserving something of the spirit, with a little of the language and form of the addresses, though in regard to a few of the speakers, we found it difficult to follow their eloquent

——"voice through mazes running
With wanton heed and giddy cunning,
Untwisting all the chains that tie
The hidden soul of harmony."

There was a fuller representation of clergy and laity from abroad than at any former Convention. The meetings, at the different Churches where they were held, were crowded—many persons being obliged to stand in the aisles, and the proportion of Gentlemen in the audience being very large. There was a universal manifestation of deep interest in the questions presented, and in their discussion;—and one spontaneous feeling of gratification in the high intellectual and eloquent character of the speeches generally,—in their deep Christian tone, and in the fraternal manner in which differences of opinion were frankly met, and harmonized in one predominating unity of the Spirit in the bond of peace—a unity which there was no formal *endeavor* made to keep, but which came freely from the heart already feeling at one, each with his brethren. We have attended many Conventions, Associations, Anniversaries, of Christians of different denominations, but we never saw such a happy union of the centrifugal forces of debate, and the centripetal law of affection and truth, as here, carrying the body still further forward in harmony and mutual zeal. To those who were present, the memory of the occasion will be sweet to the last hour of life; and the sentiments of fraternal feeling promoted, will prompt the message of many a heart, as it did the lamented Henry Ware, Jr's, on the dying bed,—"Love to the brethren."

We find the following in the Christian Inquirer of last week.

A SAD APOLOGY.

It is with great regret and mortification that we find ourselves compelled to offer—instead of the full report of the proceedings of the Convention promised us by the "Register" and the "World" in time for this paper—a lame apology for omission. What "strong reasons" our Boston friends may bring forward in extenuation of their failure, we cannot say; but we *do* say, that we shall probably depend upon ourselves next time.

What we have to say for ourselves is,—that while we would go as far as any body, out of right good will, to oblige our brother of the Inquirer, we cannot do impossibilities. We have learned (what we did not know before) that the Inquirer is all made up as early as Thursday—the same day with the Register. Now the inside page, containing our Report, is not begun to be set in type in the printing office, until Wednesday morning. How then could we have got the *proof* to the Inquirer in season, unless we had gone to some other printing-office and got our report set up earlier at extra expense!—a labor of love which our brother will not insist we ought to have performed for his convenience. But we say further—that *we never gave such a promise as he alleges*. When he asked us, in the midst of note-taking, to forward him the proof, we told him we thought it doubtful whether we could; and we assigned the reason above given—adding that *we would do what we could*. And having done what we could, however imperfectly, yet more laboriously for the sake of obliging the Inquirer, *and having sent on the proofs as soon as they were ready*, it is rather unpleasant to be censured in the manner he has chosen to adopt. He will permit us to remind him, that one office of the true Inquirer is very *practical*. It is to inquire into the reasons of an act, before casting blame whether directly or indirectly. At least we suppose, that every one gives with a better grace the reason of what may appear as a fault, if the censure is not conveyed before the reasons are asked.

For the Register.

CONVENTION AT SALEM.—CIRCULATION OF THE WORKS OF CHANNING.

The late Convention at Salem will be remembered with pleasure by those present as having afforded opportunity for a pleasant social interview and a free expression of thought on the most momentous of all subjects. Nor will the hospitality of our Salem friends be soon forgotten. Having separated from each other to re-enter their respective fields of labor, all may be encouraged to prosecute with increased vigor and fidelity the work assigned them.

Addresses of thrilling power were delivered. The sermon by the Rev. Mr. Briggs must have impressed every hearer with the value of the truth, as it is in Jesus. For there were beauty, eloquence and truth in his discourse.

The question occurs whether, after such pleasant and friendly intercourse, after so many touching appeals to an interested and often delighted auditory, the results will bear a favorable comparison with the zeal and earnestness exhibited in the meetings of the Convention. It is surely most desirable that those who were present on that occasion will have gone thence better Christians than before, ready to *act*, as well as to approve sentiments eloquently and forcibly uttered.

It was proposed by one of the brethren in discussing the resolution relative to the circulation of Unitarian books, tracts, &c., that a subscription should be opened immediately, to procure a large number of copies of Channing's works for distribution. The proposition received no special notice, and no specific action was taken upon the subject. If the resolution, upon which that timely suggestion was founded, and other resolutions brought before the Convention be followed by no practical results, each member might as well have stayed at home, quietly discharging the duties of his station.

The works of Channing and many other Unitarian publications distributed in various parts of our land would probably be instrumental of more good even, than the services of an agent employed at a very considerable expense to "stir up" the people. They might go forth, effective, though silent messengers, to proclaim truth. They might not make so loud a sound, as the living voice, but they *might* produce deeper and more lasting convictions. Let something therefore be done, as well as something be said. Let there be practice as well as preaching. What would be likely to produce more beneficial effects, than the ministry of those, who, though dead, yet speak in their works!

And, further, while the office of General Secretary in the American Unitarian Association is a useful and necessary one, (and is not he who for many years has filled this office still adequate to the discharge of its duties?) are there not those who might separately perform missionary labors; men in whose hearts is the spirit of the living God, active, ready to work and who *will* work, because they feel themselves appointed by God, if not by men, to preach the gospel! Such men are to be found willing to go where Providence opens a door, willing and *able* likewise to disseminate the truths, which Jesus taught. Could a portion of the funds of the Association, which it is proposed to use for the support of a General Secretary, be better employed than in assisting such laborers in the Lord's Vineyard? The efforts of men of this character in destitute places in new settlements might be fruitful of a rich harvest. As to societies already established, having pastors, no objection need be made to an occasional visit to them from a special agent. Yet among them their *pastors* may act most effectually as agents. If a society with its pastor depends for sustenance upon occasional visits from abroad, it is too feeble to live. In order to thrive, it must have within itself a vital principle. Through the means of foreign aid, there may now and then be a spasmodic effort, and it will seem to awake, but it will, without inward life, soon sink into its usual state of torpidity. If, likewise, the pastors of religious societies cannot act with efficiency, as agents among their people, and have not the power under God to preserve them in a healthy condition with only assistance from abroad, let them step aside, and let others fill their places and dispense the word of life. Individuals in the ministry *may* exert an influence among their flocks, which no one else could exert. Let, therefore, the plan be carried into execution, of circulating as extensively as possible, such works as those of Channing and Ware. Let individual clergymen and laymen cherish a missionary spirit and feel themselves called upon, as from above, to strive for private and public good, and we may anticipate a wider diffusion of gospel truth and of the Christian spirit, than it has been our privilege to witness.

For the Register.

NEW YORK CORRESPONDENCE.

New York, Nov. 2, 1847.

CASES OF ORTHODOXY.

At the late meeting of the Synod of New York and New Jersey, (new school Presbyterian) a sermon was preached before the body, by its appointment, by the Rev. Dr. Patton of this city. His subject was the low state of religion in the churches, and an inquiry into the reasons why the preaching of the gospel, as dispensed by Orthodox ministers, was not more effective. I had not the satisfaction of hearing the discourse and am indebted to a friend for what I know respecting it. I am informed that the Dr. appeared to be very seriously impressed with the truth which he affirmed respecting the ineffectiveness of the gospel as preached in the churches of his connection, and that the Synod and the congregation in attendance listened with fixed attention.

It is understood within a week or two, that Dr. Patton has felt himself called upon to resign his pastoral care of the Spring Street Presbyterian Church in this city, after a laborious service of some 9 or 10 years; and it is supposed that he was influenced to this step in a measure by despondency from not finding his labors as successful of late as he had reason to hope and expect. It is reasonable to presume that his sermon before the Synod might have been colored somewhat by his own discouraging experience, but after due allowance on this ground, it is not to be doubted that he uttered a truth which is attested by the common experience of the Orthodox ministry at the present time. It is true, and not only Dr. Patton but his brethren of the Synod must have felt it, that for some reason or reasons Orthodox preaching is not making the decided impressions upon the public mind and conscience which it has promised, and which it seems reasonable to expect. When we reflect upon the large number of educated men in the Orthodox ministry; when we think of the numerous and large congregations attending their instructions, and remember all the subsidiary means employed to extend the circulation and influence of Orthodox opinions, such as Sunday Schools, tracts, Bible classes, family visitation, &c. &c., it does indeed seem surprising that our whole population has not been brought under the influence of Orthodoxy long since.

But instead of any such result, influences, doctrines, practices which are the deadliest antagonists of Orthodoxy are springing into vigorous existence daily and spreading on every side. The orthodox ministers themselves being judges, their preaching does not reach the sympathies, or awaken the consciences, or persuade the judgments, or decisively amend the lives and conduct of their hearers. It is not often the case that captains and chief officers of an army will give out that they are defeated unless the fact is clear and indisputable. Nor is it likely our Orthodox brethren in the ministry would damp the zeal of their disciples by holding out as they do the inefficacy of their preaching if they were not persuaded of its truth. Not only in the city of New York and within the bounds of the Synod of New York and New Jersey is this decline of the influence of Orthodox preaching felt and acknowledged, but generally throughout the country, according to the testimony of the newspapers in the interest of orthodoxy, and the votes of Presbyteries and Synods, the same phenomenon is noticed and deplored.

This great decline in the vitality and power of orthodoxy, I have seen and remarked upon heretofore. Nothing has appeared to me more manifestly true for several years past than this decline of the influence of Orthodox preaching which Dr. Patton and his brethren so pathetically lament. Of course I am glad to have my testimony endorsed and corroborated by such unquestionable witnesses; and I am gratified that they have spread their convictions upon their ecclesiastical records, and published them to the country. If an enemy had done it, his testimony would have been denied, but now the important truth is irrefragably established.

It becomes an interesting inquiry whether this acknowledged decline of vitality and power in the preaching of orthodoxy is one of those temporary and accidental phases which sometimes befal the most truthful and substantial systems of faith; or is it that remediless and unreturning ebb to which all radical and injurious error is doomed? Is it a momentary eclipse of great and glorious truth caused by the intervention of the world between its bright face and our chilled hearts; or is it the permanent and ever deepening shade which in the order of Providence is destined to wrap in its folds every form of falsehood? Has Calvinism fallen into a sleep only from which it will awake with renovated strength and exhilarated spirit, prepared like a strong man to run a race; or has it wrapped its mantle around it, conscious that its end is approaching, and laid itself down to die? I shall endeavor to answer these inquiries hereafter.

Truly Yours, Crito.

For the Register.

AN APPEAL FROM A WESTERN SUNDAY SCHOOL.

The following correspondence has been placed in our hands for publication.

Canton, June 14, 1847.

Rev. Dr. Parkman,—Dear sir: I take the liberty to address you, and through you the Sunday Schools of your good city, in behalf of the Sunday School in this place. Our school is of about three years standing; and, in the midst of discouraging circumstances and embarrassments, we have prospered as well as could be expected. Our locality is in the country at a distance from a village, yet you would be surprised and delighted to see from 50 to 70 children with happy hearts and glad faces assembling in the school-room on Sunday morning.

We have a small library, to which we have from time to time added according to our ability, but the number of books is entirely inadequate to the wants of the school. We had encouragement of receiving a donation of books from the American Sunday School Union—but unfortunately for us—when the fact became known that we were not *Orthodox*, the books were withheld. We have struggled along as well as we could, despised and slighted by the sects. We are in a new country—we have had to grapple with poverty: yet notwithstanding all our embarrassments we have not, I trust, entirely forgotten our obligations to our children, in a moral point of view. We appeal to those of kindred faith and sympathies with us. If they should respond to this appeal by sending a donation of books suitable for a Sunday School library, we trust it will be seed sown that shall yield an hundred fold to the glory of God.

Yours respectfully.

[Signed by Superintendent and Teachers.]

This letter, soon after its reception, was placed, by the reverend gentleman to whom it was addressed, in the hands of the Treasurer and Agent of the Sunday School Society. Instead of making an appeal for books to our different Sunday Schools, the Directors of the Society by vote, added to the remittance received from our friends at Canton, a sum sufficient to procure about *one hundred and fifty volumes* of valuable books, including donations from Rev. Dr. Parkman, Mr. Simpkins and others. These were forwarded at the earliest day. More books will gladly be received; and we solicit donations for this purpose of new or old volumes, or money, to be left at the book store of Mr. S. G. Simpkins, No. 94 Washington street, to be forwarded to them by the next opportunity.

P.

For the Register.

A MEETING TO MEMORIALIZE CONGRESS ON THE EXISTING WAR.

A meeting was held in the chapel of the Church of the Saviour, on Thursday, the 28th October, to consider the expediency of memorializing Congress on the subject of the existing war. This meeting was called by a Committee appointed at a previous meeting which was held in consequence of a proposition made, but not acted on, at the Convention in Salem.

Rev. R. C. Waterston was called to the chair and Rev. C. Palfrey chosen Secretary.

Some doubt being expressed whether the meeting was designed to be exclusively clerical, it was voted that Unitarian laymen then present or who should be present during the meeting, be invited to partake in its deliberations and doings.

On motion of Rev. C. Palfrey, Resolved, That it is expedient that Unitarians memorialize Congress against the continuance of the present war.

but which it is intended now after an interval of eleven years to resume.

The anniversary discourse for this year will be preached, as is noticed in another column, to-morrow evening in the Federal Street Church by the Rev. S. K. Lothrop, and the attendance of all interested is invited.

NEW PUBLICATIONS.

Enfield's Prayers. Prayers for the use of Families by William Enfield, L. L. D. To which are added, Prayers for Congregations, when destitute of a Minister; Secret Prayers; and forms of Addresses and Intercessions on various occasions,—collected from the works of eminent authors. For sale by the principal booksellers.

For the reprint of this valuable manual the public are indebted to a leading member of one of our churches, whose long and familiar acquaintance with it induces him to wish its more extensive use.

The Young House-Keeper's Friend: or a Guide to Domestic Economy and Comfort. By Mrs. Cornelius. From J. M. Whittemore. Mrs. C. says, in the Preface, that "the recipes, with the exception of about twenty, are furnished from her own experience or that of her immediate friends." The author is the widow of Rev. Dr. Cornelius, and is favorably known also as the successful competitor for a premium Tract on the training of children.

Views of Christian Nurture and of subjects adjacent thereto: By Horace Bushnell. From Crosby & Nichols. The Book contains the celebrated "Discourses" published and then suspended by the Mass. S.S. Soc.; the 'Argument' in defence of the Discourses; an article on the Spiritual Economy of Revivals; an article on Growth, not Conquest, the true method of Christian Progress; also a sermon on the Organic Unity of the family; a sermon on the Scene of the Christian Pentecost and a Christian Parish, and a Note at the end more pungent even than any thing contained in the "Argument." The public curiosity, which has been so great to get Dr. Bushnell's book, may now be gratified; and those who approve of its sentiments and admire its power, as we ourselves do, will be glad to see it go forth emancipated from its bondage to do its good and needed work.

Locke Amsden, or the School Master: A Tale. From B. B. Mussey & Co. This is a work of no very great literary merit, but it contains much good sense, and many admirable hits. We said it contains good sense. We must make one exception. The falling in love of the school-master with one of his pupils; his engagement while in his last year in college, and his marriage as soon as he graduated, is a poor *denouement* of the plot, notwithstanding the *circumstances* of the case here presented.

The Playmate No 3. From Crosby & Nichols. Among other stories, that of the Fisherman & Flounder is admirable.

Chamber's Miscellany. No. 5. From Gould, Kendall & Lincoln. This No. contains Visit to Vesuvius, Wm. Wallace & Robert Bruce, Poems of kindness to animals, and other very excellent articles.

Sermon preached at the Ordination of the Rev. Geo. M. Bartol, as minister of the First Church in Lancaster, with the right hand of fellowship by Rev. C. T. Thayer of Beverly, and the Charge by Rev. A. Hill of Worcester. We have read these performances all through with great delight and admiration. Some extracts from the sermon were in the Register of Nov. 30.

Howitt's Journal, and People's Journal, for October, from Crosby & Nichols, are, as usual, full of various and interesting matter.

Littell's Living Age. No. 181, contains a very fine article from Whittier on Thomas Ellwood, Milton's friend, who suggested the Poem of Paradise Lost. We were about to say there is not a more finely drawn picture in the language than Whittier has here given of Gulielma,—Ellwood's oriflamme, and afterwards Wm. Penn's wife.—No. 182 contains a deserved though brief tribute to Leigh Hunt—"the grey-headed boy whose heart can never grow old"—albeit we deprecate the use of such words as "*cheerfulize*," leading the way to *thankfulize* and *hopefulize*, &c., though perhaps they are not any less euphoneous than *solemnize*.

The new Miscellany for Girls and Boys, No. 1. Edited by Miss Cornelia L. Tuthill. From Redding & Co. This little work has an attractive religious aspect, and religious improvement is one of its aims.

* Young American Magazine, Edited by Geo. W. Light. This periodical holds, we should think, a worthy place among the aids of self culture.

Mr. Fosdick's Anniversary and Farewell Sermons, with an Appendix. What we have seen of Mr. Fosdick's productions, have the merit of very clear statement, the frankest avowal of his convictions, and a purpose to perform what seems to him duty, however unpleasant the consequences to himself personally, and in whatever degree his views may be acceptable or unacceptable. We do not believe he would yield an inch of what he regards as right and proper, though life were the forfeit. For this we honor him, though on some subjects we take directly the opposite views to those he maintains. His position has presented him before the community as hostile to what are called reforms—and to many of them he has fearlessly declared his hostility. A perusal of these two sermons will show that this is not the position in which he has sought always or mainly to stand; he has not forgotten that he had other and more important duties and truths to proclaim, besides what he deemed (we think erroneously) his duty in regard to the cause of temperance and of slavery.

Union Magazine, for Nov. Mrs. Embury, Miss Sedgwick, and the accomplished Editor, contribute what is worthy of their pen to this number.

Evangeline, a Tale of Acadie. By Henry Wadsworth Longfellow. From Ticknor & Co. Professor Longfellow is a poet distinguished for melody and harmony of verse, for purity and elevation of sentiment, for beauty always, and often for sublimity. There is nothing in the language that surpasses his "Springfield Armory." The verse of Evangeline is Alexandrine. We have had time to read only the proem;

"Ye who believe in affection that hopes, and endures, and is patient,
Ye who believe in the beauty and strength of woman's devotion,
List to the mournful tradition still sung by the pines of the forest;
List to a tale of love in Acadie, home of the happy."

The Christian Examiner for Nov. For Contents see advertisement. The Contributors are Rev. E. B. Hall, Rev. Dr. Noyes, Rev. W. H. Channing, Rev. Mr. Weiss, and Rev. Mr. Burnap and others. We perceive that some Orthodox newspapers in this immediate vicinity, the Puritan, the Recorder, and Observatory,—are trying the effect of disparagement and ridicule of the Examiner. Nothing is easier, gentlemen, than to do this. But unjust disparagement of excellence in writing is not one whit behind slander of sterling personal character.

☞ Correction. For the name of Rev. Mr. Thayer as one of the Secretaries of the Convention, that of Francis Alger Esq., should be substituted. We were not present at the precise hour of organizing the Convention, and we wrote out the names, as a friend gave them to us, on our arrival.

☞ On the outside page, col. 1. No. iv, for xcvii, read cvii. Column 2, No. xxxix, for *came* read *come*.

☞ We would call attention to the Notice of the Dedication of the Church of the Saviour in Bedford Street, next Wednesday. It will be an occasion of great interest not only to those who hope to worship in that beautiful Temple of the Lord, but to very many others of the same household of faith.

☞ A Reply to "Church," in the "Recorder," has been received.

OBITUARY.

LETTER FROM MRS. DANA TO ONE OF THE EDITORS OF THE N. Y. OBSERVER.

Charleston, Oct. 21. 1847.

Rev. and Dear Sir,—If I can render myself at all intelligible, I would like, through your columns, to acquaint the numerous friends of my parents with the astounding intelligence of of their unexpected and remarkable decease. I bade them farewell about two months since, for the purpose of recruiting my health by a northern tour, and left them in their usual health; and before I could receive news of their illness, and return home by the quickest conveyance, they had both fallen asleep in Jesus, and were buried out of my sight. I heard of my father's death most suddenly in New York on Friday, the 16th inst., not having had previously the slightest intimation of his illness, for even those who were with him were not aware of his danger till an hour or two before he died. Stunned and bewildered, yet satisfied that the stroke came from the hand of a tender father, I immediately took passage in the steamer "Northerner," which was to sail the next day. On my arrival in Charleston early on Tuesday morning, the sad intelligence awaited me that I was motherless as well as fatherless—an orphan indeed! For this last event I cannot say that I was altogether unprepared, for a strange presentiment had taken possession of my soul that my mother would not long survive my father; and after the first terrible burst of grief was over, it was with a feeling of relief and gratitude that I thought of the blissful reunion of my venerated parents after so short a separation. The dispensation seemed beautifully complete; and I was able to exclaim, "I am satisfied—perfectly satisfied; the Lord has now done—as he always does—all things *well*."

The circumstances connected with the death of my parents are so peculiar, that they deserve to be recorded. They had both been unwell for a few days, my father with a severe cold, and my mother with neuralgia, to which she had long been subject. On Saturday, the 10th inst. my father became suddenly worse, had one or two chills, and then dropped into a deep sleep, in which he passed away; waking up in heaven without a groan or a sigh, and probably without the consciousness of dying. Oh, think of that awaking! Can any thing be conceived so delightful!

My mother had been lying on the same bed with him an hour or two before, under the influence of an anodyne, and was with some difficulty persuaded to remove to another room. She received almost unconsciously, the intelligence of her sudden bereavement, but the next morning appeared to know what had taken place, seemed perfectly calm and collected, called to her bedside the young gentleman who was going to convey the intelligence to my sister in Charleston, and gave him explicit directions, requesting him to procure a coffin, and to request my brother-in-law, Mr. Lanneau, to come up the next day and convey the precious remains to Charleston for interment. The funeral took place on Tuesday, and I have neither time nor strength to tell you what a funeral it was—what a spontaneous and universal burst of real grief and sympathy came forth from the hearts of the people, from old and young, from bond and free. It was a delightful tribute to my father's pre-eminent worth. This scene being over, my sister, on Wednesday morning, went up to my mother. Hitherto she had not shed a single tear, and it was hoped that this affecting meeting would unseal the fountains of her eyes, and recall her from the state of partial unconsciousness into which she had fallen, but though she expressed great gratification at the sight of my sister, she immediately closed her eyes and begged that she might be left perfectly quiet. She was always conscious when aroused, and in this state she remained till Saturday morning, precisely a week after my father's death, when, exactly as he did, she too feel asleep, and awoke in Heaven! Was ever any thing so beautiful, so full of mercy? Comments of mine cannot add to the interest which a simple recital of the circumstances must leave in every pious mind. If any of my parents' friends, or mine, would like to give us an expression of their sympathy, or to pour into our desolate hearts the blessed consolations of the gospel of Christ, any such expression would be gratefully received. Letters will reach me by being directed to Orangeburg, S. C. whither I expect shortly to go. Requesting the prayers of the children of God, I am, dear Sir, yours in the faith and hope of the gospel. Mary S. B. Dana.

MICAH LELAND.

We find a deserved tribute to the memory of this estimable man and exemplary Christian, in the following extract from the Sermon preached the Sabbath after his death, by his pastor, Rev. R. C. Stone, of Sherburne.

"He was born of pious parents, in this town, (Sherburne) on the 19th of July, 1779, and on the 29th day of August following was consecrated to God in baptism, in your old church, which, I am told, occupied nearly the same location as this. His mind was early impressed from time to time with the importance of personal religion, and, when he first stood at the head of a family, these impressions were deepened. Feeling the responsibilities of his situation, he soon renewed the consecration vows at the same altar where in parental faith he had been devoted in infancy. Into the bosom of that church in which his ancestors had lived and died for several successive generations, he entered on the 30th of October, 1814. On that day, in the presence of God, angels, and men, he took upon him that time-hallowed covenant, which, commencing with the first church, organized in this place in 1683, remains the basis of our faith to the present day. Of this expression of Puritan faith and liberality he was peculiarly tenacious—from its expression in this covenant he has never departed. In it he lived; in it he died. Since his union with this Christian body, he has had the confidence and esteem of his brethren and sisters. From that time his name frequently appears among those who managed your affairs, and to whom was confided the regulation of church matters. In 1826, he was elected one of the deacons of this church, which office he sustained until his death. For thirty-three years he was a professing Christian, and such was his uninterrupted health and such his faithfulness, that during the whole time he was never absent from the sacrament of the Lord's Supper, except one Sabbath during his last sickness. For twenty-one years he was a church officer, and through those trying times through which most of our churches passed, he stood by the ancient covenant of faith, with the fidelity and zeal of those who battled for freedom on the shores of England, of which number his ancestor, to whom that monumental shaft* is erected, was one, and resisted the introduction of a new church basis. Aided in this by firm friends, he secured to us and our posterity the liberal but ancient covenant by which we are now bound. But he has gone, and the places that have known him will know him no more.

We have the blessed consolation that he died in peace with his brethren, in peace with his God, and in the full assurance of a glorious immortality. The consolation which I would offer the afflicted relatives to-day is—thy husband, thy father, shall rise again. Jesus has said—"Though he were dead yet shall he live." When yonder sun has gone out in darkness; when the last star has faded away in the heavens; that spirit, who has been your counsellor and guide, shall stand an angel in the courts of Jehovah—the body may die, but the spirit will live on. You may go to the grave-yard, and weep over his tomb; but he whom you seek is not in the grave. His dust is there, but he himself is gone—gone to the spirit-land, the home of the blessed.

"O, is it not a noble thing to die,
As dies the Christian with his armor on?
What are all the trumpetings of proud humanity,
To the short history of him who made
His sepulchre beside the King of Kings!",

* A granite monument erected to the memory of Henry Leland.

MORAL AND RELIGIOUS.

Native Ministry in India. It is stated that the missionaries of the Annual Assembly's Board, have at this time under their charge seventeen or eighteen native youths, in Northern India, in different stages of preparation for the gospel ministry. This is an important work. The rearing of the native ministry is the main hope of the heathen world.

Dr. King. A letter from Dr. King, dated at Geneva, Sept. 27, says:

By a letter from Athens I am informed that the king's attorney (I believe of the court of appeals,) has issued an order for my arrest, and insists on having it sent to me, so that I may return to Athens, and be put in prison and kept there till my trial shall come on.

Before receiving this news, I had intended to set out soon for Greece, by the way of Malta, passing through Italy on my way thither; but now I shall be obliged to defer my return for a little season, for I have no great desire to put myself in a prison among the Greeks, just at this moment, where my life would be at their disposal.

My way at present looks quite dark, but He who called light out of darkness can cause me to see light in obscurity. I am intending, Providence permitting, to leave this place day after tomorrow for Italy, where wonderful things are now passing. Yesterday I was informed that not long since there was in a certain place a procession, and that a woman carried a standard on which was written "Live the Gospel." In another I learn that *priests*, with Jews at their head, went in platoons to demand liberty for the children of Israel, and that petitions for their liberty were signed by people in the coffee houses. This I saw yesterday in a letter which had just arrived from Italy, and it seemed to me to be one of the most remarkable things of the present day. That Roman Catholics and priests, in Italy, should demand liberty for the Israelites, whom they have so long hated, seems truly wonderful.

From various sources I find that the way is preparing for truth to enter Italy, and I have some reason to hope thay my journey through the country may not be without profit.

My wife informs me that some time after my departure from Athens, Mr. Mulligan, the U. S. Consul, called and said that if I had remained 24 hours more in Athens, he would have advised me to seek satisfaction for what Simonides had written.

I will only add that many here in Switzerland are looking forward with much anxiety, expecting there will be a civil war commenced towards the close of next month. Switzerland and Italy and Greece, are now in a very critical situation. How fervently ought Christians at the present time to pray, that true civil and religious liberty may prevail.

Yours truly, Jonas King.

Unitarian Church in Baltimore. The Baltimore Clipper of the 22nd inst. speaking of the "First Independent Unitarian Church," in that city, says;—

We noticed that this fine edifice on the corner of Charles and Franklin streets, is being completely repaired, for the first time in some thirty years. The interior of the church has been almost transformed in appearance by the magical brush of Messrs. Joshua & William Gill. The dome and arches have been painted in beautiful fresco, of a light drab color, and the walls have been painted in imitation of marble. The large circular light in the dome has been shaded by a fresco painting on linen, which so closely resembles glass that no casual observer would ever discern the difference. The benefits from this, are its cheapness, and the fact of the rays of light from the sun not penetrating the linen as they do glass to the inconvenience of the congregation. The gallery of the church has been set back in the recess of the front arch, and will contain the organ, and adds much to the appearance of the interior. The seats are all to be repainted a light drab color. The Church has also had a new tin roof placed on it, and the exterior walls are to be painted in imitation of freestone. All the fresco and imitation work has been contracted for by the Messrs. Gill, who, judging from the work done, are fully competent to the task. When all these repairs are completed, the edifice both in exterior and interior appearance, will be most chaste and beautiful.

Williams College. The whole number of students who have entered Williams College the present year is 66, being the largest accession the College has ever received in one year. The whole number of members of the College is about 200.

The Portland Advertiser states that out of the whole number of children in Maine returned to the Board of Education, between the ages of four and twenty-one, the Secretary of the Board finds that *sixty thousand, nine hundred and forty-two* did not attend any school during the past summer, and that there were *forty-seven thousand eight hundred and forty-seven* who were not in attendance at any school during the past winter.

Refusing the Bible. In a late exploration of New York city with a view to furnish a copy of the Bible gratuitously to every family that was found destitute, upwards of sixty-eight thousand families and places of business were visited. More than eight thousand families were found without a copy of the Scriptures, and of these, not less than *three thousand three hundred and twenty-one* Refused to receive a copy! Under what influence could they have acted?

Rev. F. P. Lee. This eloquent, pious, and popular divine, late pastor of the Episcopal Church of Mobile, is no more. He died in that city, on the 11th, of the prevailing epidemic.

A Missionary's Daughter. The wife of Rev. Townsend E. Taylor, who has recently been appointed a chaplain to the seamen at Lahaina, in the Sandwich Islands, is the daughter of the Rev. Mr. Thurston, who has been, many years, a Missionary in the Sandwich Islands. In accompanying her husband to his field of labor she is going *home*.

Thanksgiving. Thirteen States, namely, Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Michigan, Indiana, Missouri, Maryland, Kentucky, and Florida, have concurred in appointing the 25th of November as a day of public thanksgiving.

SECULAR SUMMARY.

Temperance Meeting at Faneuil Hall. The meeting at Faneuil Hall Thursday evening was actually *crowded* with our citizens anxious to listen to the eloquence of Mr. Gough, Father Taylor, and other powerful advocates of the doctrines of temperance. That large Hall could not contain all who wished to be present, and many were consequently compelled to return disappointed to their homes. We state with gratification, that the attempts which have heretofore been made on some similar occasions by a few individuals directly interested in the liquor business, and whose profits must diminish as the cause of temperance triumphs, were not repeated. In that crowded meeting every thing passed off in quiet, and the remarks of the speakers were listened to with the closest attention. Addresses were made by Father Taylor, of the Bethel Church; by Rev. Mr. Burns, of the National Temperance Society in England; and also by Mr. Gough. The following resolutions were passed, towards the close of the meeting:

Resolved, That this meeting wish the Rev. Mr. Burns a pleasant return to his country and home;—may great success attend all his labors in behalf of suffering humanity.

Resolved, That the friends of temperance in Boston, learning with much pleasure that it is the intention of the Rev. Father Matthew to visit America in the spring, do respectfully invite him to this city to meet us in Faneuil Hall, the cradle of liberty, to hear from his own lips the great truths he has so successfully given in his own native country.

We trust that public opinion and the city police, will in future put a check upon all tendencies towards *mob proceedings* of any description, and more especially in Faneuil Hall, with which place associations of the most hallowed character should be cherished. We were once present when the Hon. Theodore Lyman allayed the incipient symptoms of a serious riot, merely by exclaiming—"Order, gentlemen! Recollect this is Faneuil Hall!" Recollect this is Faneuil Hall!" [Journal.

The Smithsonian Institute. A letter written from Washington says;—The Smithsonian Institute is going slowly up—a superb and massive structure. It will cost twice the amount of money appropriated for its erection.

A Rare Case. The Traveller states that the Rev. Jonathan French of Northampton, N. H., has been the officiating pastor of the Congregational Church in that town for 46 years. He is nearly seventy-three years of age, has eleven children, and at least twenty-three grand children, and hitherto no death has occurred in his family or in the family of any of his children. He has occupied the parsonage where he now lives for more than forty years, and no death has ever occurred in it.

Death of Father and Son. Major Twiggs who was killed at the battles before Mexico was father of Lt. Twiggs, who belonged to Major Lally's command, and who was killed in a guerilla skirmish during its perilous march from Vera Cruz to Jalapa. The wife and daughters, mother and sisters, who have to mourn this double bereavement, live in Philadelphia. [Springfield Repo.

Turpentine. The North Carolina Newbernian gives the statistics of the turpentine business in that State. It says:—

"We find the impression to be, that about 800,000 barrels of turpentine are now annually made in this state. Not more than 200,000 barrels, if that, were shipped to New York and other parts, the past year in its crude state, the largest portion of the whole being distilled in the state. The estimated value to the makers is about $1,700,000 annually, and may be $2,000,000. About four or five thousand laborers are engaged in making it, and perhaps three times as many more human beings are supported mainly from the proceeds of its first sale. The distillation of turpentine in this state is now carried on very extensively, which will render the shipment of it in its crude state very small in future. It is supposed that there are now in operation about 150 stills, which, at an average cost of $1500 with fixtures, show that there is an expenditure of $225,000 to begin with, in the distilling of spirits of turpentine. This number of stills, to have steady work, would require 600,000 barrels annually—more than is now made; which to us is an indication that the distilling business is overdone. Perhaps there is no one article produced in this country by the same number of laborers, which contributes so much to the commerce and prosperity of the country as the article of Turpentine.

Proportion of the American Population Engaged in Agriculture. Hon. Elisha Whittlesey, in an address before an agricultural Society in Ohio, gives the following statistics in relation to the number of persons engaged in different occupations in this country, from which it appears those engaged in agriculture outnumber those engaged in the learned professions, navigation, manufactures and commerce, *more than three to one*, and the annual value of agricultural products is upwards of $650,000,000.

No. of persons in the learned professions,	65,253
" " internal navigation,	33, 076
" " navigating the ocean,	56,021
" " manufactures,	761,749
" " commerce,	117,607
" " agriculture,	3,719,951
The annual value of agriculture is,	$654,387,579
The value of importations for the fiscal year, ending on the 30th of June last, was	121,691,797
The value of exportations, domestic and foreign, for the same period, was	113,488,516
Amount of imports and exports, which is about one third of the value of our agriculture.	$235,180,313

The Oregon Expedition. The brig Henry which left Newburyport on the 23d of Feb. 1846, for Oregon, arrived at its destination, Oregon city, in March last. A letter from a passenger on board the brig, dated March 17, which we had the pleasure of reading, states that the brig arrived in safety, the passengers and crew all well. There are in the city, two Churches, two Hotels, two Flour mills, two Saw mills and a Printing office, from which is issued a paper every fortnight. The city is rapidly increasing, and buildings are continually going up. Goods find a ready market and a fair profit. The writer says it is a good place for emigrants, but the land route is better than the voyage by water. The brig had 231 days passage to the Sandwich Islands. She laid there three months to refit. Most of her passengers remained there. From the Islands, 17 days sailing brought her to Columbia bar. Here she met with a gale which lasted eight days, and by which she was driven to Vancouver's Island, then put into Near Bay, in the Straits of Juan de Fuca, where she lay one week, and from thence proceeded about 60 miles to Fort Victoria, one of the Hudson Bay Co. stations for provisions and water. The brig remained there a few days, and recommenced her voyage, entered the mouth of Columbia river early in March—in safety. [Traveller.

Sandwich Islands and Peru. Thomas R. Eldridge, Esq., our esteemed correspondent at Lima, has been appointed *Charge d' Affaires* for the Sandwich Islands to the government of Peru. These Islands, recently redeemed from barbarism chiefly through the agency of missionaries from this country, have been acknowledged as independent nation by the United States, England, France, Belgium and Denmark. We are now happy to add Peru to the number, and hope this laudable example will be followed by the other governments of South America, and of the world.

Our government are about establishing a line of packets, sailing vessels or steamers, between Panama, California and Oregon, touching at the Sandwich Islands. Although this route is somewhat out of the regular course to the Pacific Coast of North America, yet the importance of the trade to these Islands, the immense whaling interest and number of American merchants residing there, do, we believe, justify our government in adopting this route, and that ultimately there will be ample compensation for any extra expense that may be incurred. [Jour. of Com.

It was a saying of the late Rev. Dr. J. M. Mason, that a house without family worship, had neither a *foundation* nor a *covering*.

☞ Mechanics' Fair. The Mechanics' Fair exhibits several specimens in mechanical Dentistry which are in the highest degree creditable to the advancement of that branch of art in our city. We have inspected them, particularly those bearing the name of Dr. Morton, (well known in connection with the discovery of ether,) which seems to us consummate pieces of mechanism. From inquiry made at the Hall, we learn that the process of mastication, as exhibited in one of his specimens, is not a mere matter of show, as we had supposed, but is the operation of an ingenious invention of Dr. M's, the purpose of which, as partly indicated by its name, *the dentometer*, is to give a degree of accuracy not otherwise attainable, to the proper proportions and adjustment of the artificial teeth, so that their action shall exactly correspond to that of the natural set. The entireness of the sets in this case, being free from piecing and their being being completely furnished with gold mountings, seemed to us to constitute a distinguishing feature in the character of this work.—Dr. Morton's Office is at No. 19, Tremont Row. [Mercantile Journal. nov6

☞ CARD. The Officers of the Meadville Theological School take this opportunity to return their thanks to the Society in Bolton, under the pastoral care of Rev Mr Edes, for their liberal donation of Fifty Dollars, in aid of the School. The indirect mode of communication in which this generous donation came into our hands prevented our earlier notice of its safe arrival. RUFUS P. STEBBINS.
Meadville, Pa., Oct. 1847. nov6

☞ NOTICE. An Anniversary Discourse will be delivered on Sunday, (tomorrow) evening, Nov. 7th, before "The Society for Propagating the Gospel among the Indians and others in North America"—by the Rev. Samuel K. Lothrop in the Federal Street Church, [Rev. Dr. Gannett's.] The services will commence at 7 o'clock. nov6

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Teachers of the Sunday School, and members of the Bible Class, connected with the Rev. J. T. Sargent's Society in Somerville, to constitute Dea. Charles Forster, their Superintendent, a Life Member of the Society. nov6

☞ TREMONT TEMPLE—TEMPERANCE MEETING, On Sunday Evening next, the 7th inst, at 7 o'clock, J. B. Gough will address the meeting. Rev. W. E. Channing said "Truth, truth is the hope of the world. It must be proclaimed and whoever may be opposed, "Let it be spoken with kindness, but with power." Dr. L. Beecher said "I challenge any man who for gain continues the traffic to show that he is not involved in the guilt of its awful consequences."
Moses Grant, Pres. Boston T. A. Society.
F. R. Woodward, Sec'ry. nov6

☞ TO BENEVOLENT SOCIETIES. The Boston Society for the Prevention of Pauperism, will hold the usual Meeting of Delegates from the Benevolent Societies of Boston, in Room No. 3, Tremont Temple, on Tuesday, Nov. 9th, at at 3 o'clock, P. M., and will continue to hold meetings regularly on the second Tuesday of each month at the same place and time until April. All Societies of a Benevolent character are respectfully invited to send Delegates to attend these Meetings, compare notes and giving information with regard to the Charities and Poor of this City.
By order of the Board of Managers,
n6 J. R. Woodward, Sec'ry and Agent.

☞ DEDICATION OF THE "CHURCH OF THE SAVIOUR." The Dedication of the "Church of the Saviour" in Bedford Street, will take place on Wednesday next, Nov. 10th. Services will commence at 10 o'clock, A. M. The doors will be open at quarter after 9 o'clock.
All who may desire to be present are respectfully invited to attend. nov6

☞ RELIGIOUS UNION OF ASSOCIATIONS. Public Religious Services, under direction of William H. Channing, every Sunday afternoon, at Washingtonian Hall, Bromfield Street. Seats free to all. nov6

MARRIAGES.

In this city, Oct. 27th, by Rev R. C. Waterston, Mr David Loring of Fall River to Miss Mary H. Stodder of Boston.

At the Chapel of the "Church of the Saviour" by Rev R. C. Waterston, (Oct. 28th,) Mr Nathaniel Francis to Mrs Elizabeth L. Coolidge, both of this city.

26th ult, by Rev F. D. Huntington, Mr Charles M. Cox to Miss Emeline Brewer, daughter of Ebenezer Vose, Esq., all of Boston.

26th ult, by Rev Dr Gannett, Rev Wm O. Moseley to Miss Caroline Louisa, only daughter of Hon Stephen Fairbanks.

Oct. 31st, by Rev Dr Stowe, Mr George T. Pratt, to Miss Martha Coots, formerly of Halifax.

In East Cambridge, Oct. 31st, by Rev Mr Leverett, Mr Wm Hay to Miss Rebecca H. Loring.

In Brighton, on Wednesday evening, be Rev Mr Whitney, Mr Oliver Alexander to Miss Lucretia Ann Browne.

DEATHS.

In this city, 24th ult, Mr James Wentworth, of the firm of Dutton & Wentworth, Publishers of the Transcript.

Oct. 25th, Mrs Priscilla Hallet, late of Waterville, Me.

In Somerville, Oct. 29th, Persis Stone, 50, daughter of the late Daniel Stone of Framingham.

In Lincoln, 29th ult. Rev Daniel M. Stearns, for many years Pastor of the Unitarian Society in Dennis, and a Graduate of Brown University, 54.

25th ult, Mrs Sally Munroe, relict of the late Isaac Munroe, 74.

TO THE SICK AND AFFLICTED. *Boston, Sept.* 10, 1845. Dear Sir,—I take pleasure in communicating through you, to all whom it may concern, and the public generally the astonishing effect your truly wonderful medicine has had upon me. I have enjoyed perfect health for four or five years. Physicians told me my liver was diseased, and that I might some day die with consumption. Last September, 1845, I took a slight cold which produced a hacking cough; this continued until February, 1845, when I added another cold; my cough increased. I soon lost my appetite, and my strength failed. For six weeks I could not lie upon one side; I sweat very much nights, raised considerable blood during the winter, and could not speak a loud word for two weeks. With all these bad symptoms I had a very severe pain in my side, and between my shoulders; general debility followed. I was confined to my room about eight weeks. I had buried a sister and brother, both died with Consumption. I expected to die myself; my friends also despaired of my life. At this time an uncle, who had been benefited himself, advised me to take
DR. WISTAR'S BALSAM OF WILD CHERRY
I accordingly procured a bottle, took it, and felt some better, obtained another, and a third; then I ceased to bleed and my cough was much better; but my disease was so deeply rooted, I was obliged to continue taking the Balsam until I had taken seven bottles. I can honestly and truly say, I believe Dr. Wistar's Balsam of Wild Cherry saved my life.
Mrs. Mary B. Gould.
We are personally acquainted with Mrs. Gould, assisted in taking care of her during her sickness, believe and know the above statement to be true.
Mrs. Prescott,
Mrs. S. A. Bachelder,
No. 1 Commercial Street.
None genuine unless signed I. BUTTS on the wrapper.
For sale by Seth W. Fowle, 133 Washington st., Boston, and by Druggists generally. nov6

Valuable Religious Library,—comprising John's Introduction, do Hebrew Commonwealth, do Archæology, Cappe's Summary, do Life of Christ, Lardner's Works, 5 vols 4to, Leland on Revelation, Newcomb's Observations, Rosenmulls on New Testament, 5 vols, do Old Testament 4 vols, Campbell's Four Gospels, South's Isaiah, Scriptural Interpreter edited by Dr. Gannett and others, Religion of Nature, Tucker, Light of Nature, Stuart's Complete Works, Paley's Complete Works, Wardlaw on Unitarianism, Vindication of Unitarianism, Campbell's Lectures, Smith's Moral Sentiments, Coleridge's Friend, Cogan on the Passions, Carpenter's Harmony, Spark's Essays and Tracts, Taylor on the Atonement, Massillon's Charges, Locke's Common Place Family Bible, Ranke's History of the Popes, Locke on the Epistle, Taylor on Romans, Strauss' Life of Jesus, Voices of the Church in Reply to Strauss', Dodd's Common Place Family Bible, Christian Examiner complete, Barnes' Isaiah, Text Book of Ecclesiastical History, Rush's Scripture Illustrations, &c., &c. For sale low by
CROSBY & NICHOLS,
nov6 is3tostf 111 Washington st.

No. 182 of Littell's Living Age. Price 12½ cents.
1. The Skating Regiment.
2. The two Sisters.
3. English Opinions of the Armistice.
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Published once a week, at Six Dollars a Year by
E. LITTELL & CO.,
nov6 165 Tremont st.

Wrentham Academy. The Winter Term will commence on Tuesday, the 7th of December
L. Allen Kingsbury,
S. Dewing, Jr.
References.—Boston—Rev. E. S. Gannett, DD. Rev. Martin Moore, Den. Moses Grant. Wrentham—Elisha Fiske, Rev. Horace James, W. Needham Rev. Harvey Newcomb, S. Natick, Rev. B. Gannett W. C. Chandler, M. D. 8tis nov6

Dr. Bushnell's Discourse on Christian Nurture,—and subjects adjacen thereto.
Evangeline—A new Poem, by H. W. Longfellow.
A new edition of Emerson's Essays.
A new and beautiful edition of Thompson's Seasons, illustrated with a large number of engravings.
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Medicated Inhalation. In Pulmonary Complaints, Bronchitis, Asthma, Chronic Affections and Digestive Organs. Dr. Frost can be consulted by Patients at his Office, No. 238 Washington street, Boston, personally, or by letter, where he treats the above complaints by a new and decidedly improved method by which the patient is relieved principally of the nauseating effects of continued taking of drugs, he receives his medicine by *inhalation* to the parts affected so that the healthy parts of the system need not be affected and sickened by the curative remedy, thus giving a *practical remedy* to the disease and leaving nature to pursue its true course. Patients out of the city are requested to be as minute as possible in the detail of their cases, as to the duration of their complaints, the symptoms, age, habits of living and occupation. Address post paid as above, advice gratis.
Note.—The most prevalent and fatal of all diseases incident to our climate, *Consumption*, may generally be traced to a night cold. By an estimate not long since made, it appears that upwards of *one hundred* and *fifty thousand die* annually of *Pulmonary* Complaints. *Take heed*, delays are dangerous.
nov6 1aly

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CARPETINGS!
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Framingham Academy. This Institution is at present under the charge of Mr. J. A. Hastings, assisted by able and competent Teachers.
Instruction is given in all the branches preparatory for College or business.
The year is divided into four terms, beginning the first Tuesday in September, December, March and June. Tuition is $4 00 for English branch—$5 50 for those who attend to the languages. Board can be obtained in the same family with the Preceptor for $2 50 per week, including washing, &c. The location is pleasant, possessing every advantage of situation which could possibly be desired, and every exertion will be made for the improvement of the pupil both in and out of School.
References.—Maj. Benj. Wheeler, Framingham, Hon. Josiah Adams, do, Rev. Chas. Train, do, Hon. Samuel Greele, Boston, Rev. Ralph Sanger, Dover, Col. Moses Edgell, Framingham, Rev. Wm. Barry, do, Simon Whitney, do, Rev. Increase N. Tarbox, do, Trustees. os3m oct30

Committees and Teachers are invited to look at the Practical Reader; the Fourth Book of Tower's Series for Common Schools, developing Principles of Elocution, practically illustrated by *elementary exercises*, with Reading Lessons, in which references are made to these principles; with a partial Vocabulary at the end of each lesson, to impart a *knowledge of language* understan lingly, in giving the *meaning* of above a *thousand difficult words* in their practical application and use. Teachers say this is the best Reader yet published and that its *practical utility* will bring it into general use.
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The Christian Examiner and Religious Miscellany, No. CXLIV for Nov. 1847. Edited by Rev. Alvan Lamson, and Rev. Ezra S. Gannett.
CONTENTS.
Art. I. Madame Guyon.
II. Causes of the Decline of Interest in Critical Theology.
III. Evelyn's Life of Mrs. Godalphin.
IV. Abolition of Capital Punishment.
V. Edwards and the Revivalists.
VI. Germany, Religions and Political.
VII. Torrey's Translation of Neander.
VIII. Bushnell on Christian Nurture.
IX. Notices of Recent Publications.
X. Intelligence.
*** The Examiner is published once in two months at Four Dollars per annum by
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*** Clergymen are respectfully requested to make the work known among their people.
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No. 180 of Littell's Living Age. Price 12½ cents.
A Highland Chief 100 years ago; Humboldt; Randolph's Death-Bed; French Society and Polit

POETRY.

THE EMBROIDERESS AT MIDNIGHT.

She plies her needle till the lamp
Is waxing pale and dim;
She hears the watchman's heavy tramp,
And she must watch like him;
Her hands are dry, her forehead damp,
Her dark eyes faintly swim.

Look on her work—her blossom flowers,
The lily and the rose,
Bright as the gems of summer hours,
But not to die like those;
Here, fadeless as in Eden's bowers,
For ever they repose.

Once, maiden, thou wert fresh and fair,
As those sweet flowers of thine;
Now, shut from sunny light and air,
How canst thou choose but pine?
Neglected flows thy raven hair,
Like the uncultured vine.

Look on her work!—no common mind
Arranged that glowing group—
Wild wreaths the stately roses bind,
Sweet bells above them droop—
Ye almost *see* the sportive wind
Parting the graceful group!

Look on her work!—but look the more
On her unwearied heart;
And put aside the chamber-door
That doth the daughter part
From that dear mother, who before
Taught her this cunning art.

She sleeps—that mother, sick and pale—
She sleeps—and little deems
That she, who doth her features veil
All day, in flitting gleams
Of anxious hope, this hour doth hail,
But not for happy dreams.

God bless her in her lone employ,
And fill those earnest eyes
With visions of the coming joy,
Waiting her sacrifice,
When they who give her this employ,
Pay her its stinted price!

Think how her trembling hand will clasp
The treasure it will hold,
With that which seems a greedy grasp—
Yet not for love of gold;
That look—that sigh's relieving gasp,
Its deeper springs unfold.

Think how her hasty feet will roam
The market and the street,
To purchase for her humble home
The food and clothing meet,
And with what gladness she will come
Back to this poor retreat!

Poor maiden! if the fair ones who
Thy graceful 'broidery buy,
Only one-half thy struggles knew,
And filial piety,
Methinks some drop of pity's dew
Would gem the proudest eye!

It is not *here* its full reward
Thy gentle heart will prove!
Here ever must thy lot be hard,—
But there is ONE above
Who sees, and will not disregard
Thy consecrated love.

[Dublin University Magazine.

MISCELLANEOUS.

THE LETTER.

[By the Rev. C. B. Taylor, London.]

(Concluded.)

"The strength of God is made perfect in weakness."

The aged widow out of weakness had been made strong—strong in the Lord. The word of God had been the instrument used by the Lord. It had been brought before her, by her compassionate minister, and she had joined her prayers with his, that her heart might be prepared to receive the good seed as into good ground.

"I am an immortal creature," she said, "and I never knew it. I mean, that if I knew it before, it was in a way as if I knew it not. Immortal, that is, I shall not die, though I must put off this poor, old, worn out body; I shall not die, but live. Think of this, the body of every one must die; and the fear I used to feel about death, was only about the death of this old body."

The widow was speaking to her lodger. By her minister's advice, she had let one of her rooms to a quiet and respectable young woman, named Mary Morrison, a widow like herself, and the mother of an only child. Though Mary was young, young enough to have been a daughter to the aged widow, she was in a far more helpless state. Soon after the birth of her little boy, she had lost the use of her feet, and was confined to her bed. Mary was a great comfort to the old widow, and she loved the little Edward as soon as she saw him. Mary could read the Bible to her, without stopping at a single word. Though the old widow could not read, she was much pleased to take home some account of Mr. Herbert's sermons to her friend Mary. One Sunday in particular, she told Mary, was on a subject she hoped never to forget. "The text was so cheering to me" said the widow, "that it came over me just like a burst of sunshine on a cold, wet, dreary morning; for I had felt very dull and drooping till then. It was this, from the 26th chapter of Isaiah, third verse. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Just then, the widow stopped, and fixed her eyes steadily on the door. Mary could not see the door without turning, and as she turned her head, some one entered the house. "Is it for me that you are looking?" said the widow. "It is the widow Warren," the soldier answered. "And do you come from India?" "Yes," said the soldier, "from the East Indies." "These foreign parts make strange changes, but the voice is not the voice of my son." The soldier said, "I am not your son, but he was my friend; I promised him, to come and find you."

"And did you leave him well? and when did you see him last? may I be looking to see him soon?" The soldier put a little packet into her hands, without speaking. With quick but trembling fingers she began to untie it, all at once she stopped, and looking full into the soldier's face, she said, "Answer me one question—Is my son yet alive? He said, "Would you rather see your son in this cottage again and then part with him forever, or, if you were allowed to choose, would you meet him in heaven, never to part from him any more?" I will answer your question as well as I can; were I sure to meet my dear son in heaven, I would give up all hope of seeing him here. God's will be done. Yes, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.'"

The widow's son was dead, and the soldier had brought a letter written before his death, a small Bible, and a few silk handkerchiefs for his poor old mother. The letter contained a few lines, to say farewell to her, and to entreat her to read the Bible.

One Sabbath, soon after, the poor old widow fell down in a fit, from which she never recovered. She said to Mary, I am thinking of Mr. Herbert's text this morning. "The Master is come and calleth for thee." She was willing to go to join her son. She closed her eyes, while Mary read to her, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory! The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Gently the silver cord was loosed, and the spirit had returned to God who gave it.

Selected by L. G. P.

DEATH-BED OF CHARLOTTE ELIZABETH.

Mr. Dodd has recently published the memoirs of this gifted woman, from which we take the following scene.

"She arrived at Ramsgate at half past six, and went to an hotel, as the apartments she was to occupy on the West cliff, were not yet ready. She was fatigued and exhausted, and immediately retired to rest, and her delight was great at finding that, as she lay on her pillow, she had a full view of the sea and entrance to the harbor. On the following morning a slight bleeding commenced, which soon became alarming, and a surgeon was immediately called in. He succeeded in stanching the hemorrhage, but not before much blood had been lost, as it was one of the larger blood-vessels that had now been invaded by the cancer. Mr. Ayres the surgeon, made some remarks on her tranquillity and resignation, to which she replied, "It is the love of Jesus that sustains me!" She now grew very faint, and Mr. Ayres' attention was unremitting. She then said, "My flesh and my heart fail me!" A little weak wine and water somewhat revived her, and she said to Mr. A., as he left the room, with some energy, "Do you love the Lord Jesus!" and showed pleasure when he gave a sign of assent. She then bade those around her kneel, and pray; "pardon and acceptance; nothing more."

Her kind Jewish friends, Mr. and Mrs. Mayers, had heard of her arrival, and immediately came to see her. She was too feeble to speak much, but was just able to tell them that Jesus upheld her, that He was her only hope and refuge.

Towards evening she rallied, and during the whole night was calm and cheerful, even to playfulness; but hardly an hour passed without the words, "How very good he is to me!" When the midnight train had arrived from London, she was a little disappointed at finding that Mr. Herin, her medical attendant—to whom a special messenger had been sent on the occurrence of the bleeding—could not arrive till the next day, and remarked, that she did not think she should live to see him.

Early in the morning of the 12th, a marked change was apparent in her countenance,—her breathing became somewhat oppressed, and at eleven o'clock she suddenly exclaimed, "It is death!" Mr. Ayres was instantly sent for, and confirmed the sad truth. She seemed to suffer no pain,—no sigh or groan escaped her, her countenance was calm and happy, and she kept her eyes steadily fixed on her husband, following his every motion, and showing uneasiness if for a moment he left her side. Life seemed slowly ebbing away. Once again her eyes brightened; her husband was leaning over her, and throwing her arm round his neck, and pressing his lips to hers, she exclaimed with intense emphasis "I love you!"

All thought that these were her last words; but it soon became evident that she was gathering her remaining strength for a mighty effort; and then, with death in every look and tone—gasping between each word, but with a loud, clear and distinct voice, she uttered these words: "Tell them," naming some dear Jewish friends—"tell ——, that Jesus—*is* the Messiah—and tell"—

Her hand *had* forgotten its cunning; her tongue *was* cleaving to the roof of her mouth—but Charlotte Elizabeth had not forgotten Jerusalem!

The breathings grew fainter and fainter—her brow was slightly convulsed—and at twenty minutes past two, she fell asleep in Jesus.

She had charged her husband, two months before her death, never to lay her in a vault, but in a simple earth-dug grave, and in a perishable coffin, disliking all attempts to avert the almighty decree, "Dust thou art, and unto dust thou shalt return. On visiting the lake Mullingar, in 1837, where her beloved brother had been drowned, she brought from its banks a simple plant, which she preserved in her various gardens, and latterly, in a flower-pot. This she charged him to plant on her grave, over which no stone was to be laid, but the spot to be marked by a plain head-stone, dictating the epitaph, which with the addition of the date, has been thus inscribed:—

HERE
LIE THE MORTAL REMAINS
OF
CHARLOTTE ELIZABETH,
THE
BELOVED WIFE
OF
LEWIS HYPOLYTUS JOSEPH TONNA,
WHO
DIED ON THE 12th OF JULY,
MDCCCXLVI,
LOOKING UNTO JESUS.

AN O'ER TRUE TALE OF THE YELLOW FEVER.

When the last call for volunteers was made on Indiana, *Edgar Derwin, Jr.* was the first to enrol his name among the active upholders of his country's standard. He was a daring, intrepid, athletic youth, knowing no fear, a patriot by intuition, endowed with all man's most ennobling feelings, though manhood's threshold he had not yet crossed. His father, fast verging to life's winter, heard his purpose with silent approval; in truth, he felt a secret satisfactory pride at the patriotism so promptly evinced by his son. Not so his mother; she looked to him as the prop of her declining years, and a presentiment audibly whispered to her that he was about to leave her never to return.—She interposed no obstacle to his resolve; though the tears that coursed down her furrowed cheeks, as she embraced and blessed him when leaving, too plainly told how acutely painful to her was the separation.

Young Derwin had got no farther than Matamoros with his regiment when he was seized with a severe fit of sickness. Being unable to proceed he was placed in an hospital; his regiment marched on. The captain of the company to which young Derwin belonged lost no time in informing his father of his son's illness, telling him at the same time he need entertain no apprehensions for his life, as his recovery might be pronounced certain. This assurance notwithstanding, that letter when it reached the quiet western home of the sick young soldier, proved to his fond parents a missive surcharged with sorrow. The first burst of grief over, old Mr. Derwin, prompted by the quick instincts of parental affection, concluded that duty to his child lying on a sick bed in a foreign country—perhaps in a grave made by strange hands—required more than unavailing tears. He brushed them away, and ere the early rays of the next morning's sun gilded the roof of the humble log cabin, he departed to seek in Mexico the son he so much loved; to succor him if alive, and if dead to transmit his corpse where it would mingle with his native clay, where he and his stricken wife might in death lie beside it.

He speeded on without impediment until he reached this city, and while here waiting for a conveyance down to the Brasos, it pleased Providence to afflict him with the yellow fever. From the boarding house where he was staying he was sent to the Charity Hospital, which he entered on the Wednesday of last week. His case was a severe one; it unsettled his reason. All the imaginings of his fevered brain had reference to his son. At one time he witnessed him in battle doing deeds of mighty daring, and he cheered him on. At another time, he was a manacled captive in a prison dungeon, and he would offer a large sum for his ransom. Again, he would call on the Mexicans not to desecrate his grave.

Skillful medical aid and the watchful nursing of the Sisters of Charity carried him through the most violent stage of the disease; if they did not snatch him from death's door, they at least prevented him from stepping over it. Thus was his reason restored, himself lingering on the confines of an eternity as it were, when about noon on Monday an emaciated youth was carried into the same ward and placed in the bed beside him. His glazed eye gazed on the young emaciated patient with intense anxiety. He tremblingly looked and looked until it might well nigh be said he looked his life away. He sprang from his bed; with a convulsive grasp he clutched the small paper label which the porter had just placed at the bed's head of the recently arrived young patient; opening it in his tremulous hand, he read—"*Edgar Derwin, Jr., Indiana.*" "My son," he said; and no more did he say, for, as he uttered the phrase, he fell and expired.—Young Derwin, who on account of his sickness had been discharged, was on his return home, when he too was taken by the epidemic, and hence the painfully singular coincidence of this meeting between father and son, and its tragic termination. He soon, though not immediately, recognised his father. The scene was too much for his already shattered constitution. Before the bell of the cathedral tolled twelve that night, he was a corpse. They now, though not at their homestead in Indiana, sleep where the mournful cypress and the death-burdened north wind chant the last requiem over the stranger's grave. [New Orleans Delta.

SKETCH OF A CLASS OF BOYS.

It has been truly said that the Sabbath School is the nursery of the church. When the Sabbath School was first formed in D——, in 1817, there were five small boys who came in and formed a class. It was a new thing, and boys were not very willing to attend; but these boys became deeply interested. At that time there were no question books; and they used to commit fifty or sixty verses from the Testament, besides a number of Watt's Hymns, to recite every Sabbath. Three of them used to see which would get the greatest number, and most perfectly; and they would commit sometimes over a hundred verses, besides a number of hymns.

I well knew one of those boys: he had to work hard all the week; every spare moment he would take his Testament and study his lesson, and what he could not commit in the week, he would rise early Sabbath morning and finish. By this devoted industry, he learned the gospel of Luke, and a great part of Matthew and John. His teacher would often tell him, that he could not have time to say all his lesson.

These boys continued in the Sabbath School for many years, until called to leave the place; while others came in and left because they thought themselves *too old* to attend. They grew up in the fear of God; the Sabbath School had thrown around them such an influence that they were prepared to shun the temptations of youth. Each of them early embraced the Savior and united with the Church. The eldest of them is now a minister in one of the large cities in a neighboring State; the second is a missionary in Asia; the third has just entered the ministry; the fourth is a popular teacher; and the fifth is a respectable merchant, and all of them are the devoted friends of Sabbath Schools.

CASTE IN SOCIETY.

There is no time in life when distinctions in society, arising from wealth, family connexions, or occupation, show themselves more distinctly than in youth. We recently heard a story—a case in point—that ludicrously shows up this folly. It is as follows: Some years since, a young lady, remarkable for her maturity and good sense, daughter of a distinguished lawyer and member of Congress from Worcester county, was placed at a young ladies' boarding school in the neighborhood of this city. Her unaffected manners, and sprightliness of character, soon attracted the attention, and won the affections of many of the young ladies, who were full of their kind offices, until one day they inquired of each other the occupation of their fathers. Our fair friend, perceiving the drift of their inquiries, gave them to understand that her father was a shoemaker; when many of them were struck with horror at her low and vulgar origin, and a change was at once perceptible in their conduct towards her. She, however, though fully understanding them, remained quiet. After a while, the father of this young lady visited the school. As he was a good looking man, and as they observed that the Principal, and others, treated him with great deference and respect, the scholars were led to inquire of their instructress who he was, and what was his business; and on being told that he was the father of Miss H., and that he was a member of Congress, they were filled with amazement, and immediately made the attempt to renew their attentions as formerly, but it was too late; she looked on their conduct with such perfect contempt, that they were obliged to keep at a respectful distance, while those who had treated her with kindness, without regard to her father's supposed occupation, were ever after her favorites.

May the time soon come when modest worth shall be the standard of respect, whether the individual is rich or poor, learned or unlearned, a member of Congress, or an humble shoemaker.

[Christian Watchman.

EARLY RELIGIOUS EDUCATION.

Some persons contend that the young mind should be left to grow untaught in religious truth, until it is sufficiently matured to judge for itself. Coleridge and his friends were once talking upon this very subject, one of whom maintained that religion should not be instilled into the youthful mind, and Coleridge contending that it should. His friend observed that the mind should be left to itself upon that subject, and in mature years it would of itself assume the right direction. After dinner, he walked into his garden, and showed him a spot full of nothing but mustard plants. "There, (said C.,) is a fine flower garden." "Flower garden!" said his astonished friend, "why they are all mustard plants." "I know that (said Coleridge,) but after a while, some how or other, the mustard will all be rooted out, and we shall have a splendid variety of cultivated flowers!"

WAR.

[From an address before Brown University by Caleb Cushing.]

"Are we not also, in the sanguinary wars which from time to time convulse the world, the self-immolated victims of our headlong passion and unreasoning animal instincts! Oh, when will civilized communities learn that war, even upon those *rare* occasions when it is hallowed by a just and high cause, is after all but a necessary crime, and the scourge of our kind! When will they conspire not in overreaching and encroaching one upon the other, but in bringing their choicest oblations, the flowers and fruits with which the bounteous hand of Heaven begems the unspoiled earth, and the aspirations of a fraternal concord, to lay them lovingly together on the altar of Peace!"

An old Soldier's Opinion of Waterloo.—"What did you think of Waterloo?" I inquired of an old fellow I found one morning digging in my garden, where he had been hired to assist by the head gardener. "Think of it," said the old crab, stopping and leaning upon his spade; "I though it hell upon earth. I was utterly deaf with the continued roar of artillery on one side or the other, and the sound of the musketry of the men beside me. I could not see my companion's face for one minute (as he stood next me) for the thick smoke; and the next I found him choking, retching, and vomiting in the agonies of death, and clutching my very feet. Sometimes a shot went tearing through our ranks, and almost shaking that part of the square where I had been for some hours standing, seeming to loosen our files as it knocked the poor fellows head over heels, like nine-pins on a bowling green; and then we heard the familiar tones of the old colonel, to prepare for cavalry, as those * * Cuirassiers poured upon us, and we were wedged together into a wall of iron again to receive them. That is all I know about my feelings, sir," said the old soldier. "It was a terrible sight, and awful to look upon. It was hell upon earth," he muttered once more, as he resumed his spade, and commenced digging with fearful energy. [United Service Magazine.

The Emperor and the Bishop. The Emperor of Constantinople was mortally incensed against St. John Chrysostom. One day inflamed with anger, he exclaimed in the presence of his court, "Would that I could revenge myself of that priest." Four or five of his courtiers, assembled around him, ventured their opinion as to the manner in which vengeance could be most effectually gratified. The first said, exile him; the second, confiscate all that he possesses; the third, throw him in prison and load him with chains; the fourth, are you not all powerful?—is not life at your command? Give instant orders for his death. A fifth, possessed of more penetration than the others, and not fearing his master's displeasure, boldly said: You are all mistaken, if you exile him, what do you gain? Is not the whole world his country? Confiscate his property possessions, you but deprive the poor of them, not himself. Throw him in prison, he will but bless his chains, and esteem it a privilege to suffer. "Blessed are they that suffer persecution, for theirs is the kingdom of heaven." If you condemn him to death, you unclose the gates of heaven to him. Prince, would you know the only means of revenge? Force him to commit a crime. I know him well: that man fears nothing except to sin.

A Grecian Burial. "When a soul departs, their lamentations are terrible—but they sorrow for the survivors only! As for the dead, they count him in all things a conqueror; so they place the laurel garland on his brow, and in his hand the palm of victory! They uncover the face, that all may see what a majesty of most serene repose is stamped thereon, and they sing a hymn of thanksgiving as they bear him away to his rest. I remember when they buried that bright eyed Greek maiden, snatched suddenly from earth, when her young heart was light as her face was fair, they arrayed her, so rigid and motionless, in the gay dress she had never worn but for some great fete or gala, as though this more than any were a day of rejoicing for her; and thus attired, with her long hair spread out over her still bosom, all decked with flowers, they laid her uncoffined in her grave. At her feet they placed a small flask of wine and a basket of corn, in accordance with an ancient Greek superstition, which supposes that for three days and nights the disembodied spirit lingers mournfully round its tenement of clay, the garment of its mortality, wherein, as a pilgrim and a stranger on the earth, it lived and loved, it sinned and suffered. As soon as the first symptom of decay announces that the curse of corruption is at work, they believe the purer essence departs to purer realms. Before the grave was closed, whilst for the last time the warm radiance of the sunset cast a glow like the mockery of life over the marble face of the poor young girl, her friends, as a last precaution, took measures to ascertain that she was actually dead, and not in a swoon. The means they always take in such instances to ascertain a fact, which elsewhere would be ensured by a doctor's certificate, is touching in the extreme: the person whom, whilst alive, it was known the deceased loved best, the mother, or it may be the young betrothed, who had hoped to place on her head the gay bridal crown, instead of the green laurel garland of death, advances and calls her by name, repeating after it the word *ella* (come) several times, in a tone of the most passionate entreaty; if she is mute to this appeal, if she is deaf to the voice that was dearest to her on earth, they no longer doubt that she is dead indeed; they cover up the grave, lift their eyes to the heaven where they believe her to be, for the Greeks do not hold the doctrine of purgatory, and, having made the sign of the cross, they depart in silence to their homes."

The Wealth of the Mexican Churches. Some idea of the great wealth of the Mexican churches, may be formed from the fact, that the altar service, images, &c., in the Cathedral, in the city of Mexico, are worth over $400,000. The following details appear more like romance than reality.

GOLDEN ALTAR SERVICE.

6 large golden candlesticks, 50 inches high.
6 large golden branches with vases of same size.
4 smaller candlesticks of gold, 15 inches.
2 golden censers.
2 golden utensils to sprinkle holy water (Navetas.)
1 golden cross set with very precious stones, with pedestal and front pieces also set with precious stones.
1 cross of gold, filagree work.
2 golden ditto afriles.
2 golden ditto palabreros.
2 portaparos of gold.

The weight of this altar service is not less than 460 pounds and its value not less than $125,000.

The image of the Ascension (the title of this church) is of solid gold, adorned with very rich jewels; the weight of the image is 6,984 gold castellanos or $18,700. Its value, including jewels, is not less than $730,000.

The image of the conception, is of solid silver, and weighs 93 pounds—value $525.

The lamp which adorns the front of the Presbytery weighs 2186 pounds of silver, 855 of which is gilded with pure gold. Its appearance is magnificent. It has fifty burners: its height is 22 feet, circumference 30 feet, and is suspended by an iron chain and bolt weighing 1650 pounds. The cost of the lamp was $71,343 27 and its value of gold and silver alone, is over $45,000.

The principal "Tabernacle," or place in which the sacred species are preserved, is 37 inches high, and weighs 44 pounds of pure gold. Its front is covered with 5872 diamonds, its back with 5652 emeralds, 544 rubies, 105 amethysts, and 28 saphires. Its cost was upwards of $150,000, which it is now richly worth.

The large Cibrium (coffer containing the Host,) is of pure gold, of 9 pounds weight and has 1676 diamonds set in it. It is worth $10,580.

The Chalice of pure gold, weighs 5 1-2 pounds, and has set in it 122 diamonds, 1400 emeralds, 850 pearls, and is worth about $4,000.

The jewels of these cups were the gift of the Emperor Charles V.

In addition to these cups there are 20 chalices of gold, mostly richly adorned with diamonds and precious stones—6 large golden plates with their incense boxes and bells of gold. The united value of these cups and plates is not less than $20,000.

The silver service of the Cathedral is very beautiful and extremely valuable:—among the pieces are 12 chandeliers, 12 incense boxes, 12 branches 7 feet high each; 72 silver cups and incense burners, 96 silver candlesticks and a multitude of branches; 3 silver statues; 1 very large silver closet, beautifully engraved, for the deposit of holy things; 2 lamp standards with each 4 clusters of branches; 2 large standard candlesticks, 6 feet high; 20 silver candlesticks, very large, in the aisles of the Cathedral. Value of silver utensils, in silver 30 to $40,000.

The robes and garments of the Priesthood are of the richest and most costly description. The most expensive were gifts of the Emperor Charles V.

Romance in Real Life. About twelve years ago, a young gentleman, whose name we forbear to mention, residing in an interior county of Kentucky, became smitten—as falling in love is usually termed—with a daughter of a wealthy merchant. His love was requited by the fair and lovely girl, but the young man being poor, without influence, and having nothing to depend upon but his own industry and resolution, his suit was looked upon with a favorless eye by the wealthy father. In a moment of chagrin and disappointment, the proud youth left the home of his childhood—and twelve years rolled by; during which time no word was heard of him. He went to the West Indies a pennyless adventurer, and one month since returned home, the possessor of an immense fortune. In the mean time, the father of his beloved had failed, and died a poor broken-hearted man, leaving his wife and daughter dependant upon the cold charities of the world. Yet in poverty as well as in wealth, the two lovers had remained faithful to their youthful vows, and two days after the return of the wanderer, he led his long cherished idol to the Hymenial altar. How beautiful, in a cold, heartless world, is the fidelity of two loving hearts. [Cincinnati Chronicle.

FLINT'S GEOGRAPHY. The History and Geography of the Mississippi Valley; to which is appended a Condensed Physical Geography of the Atlantic United States, and the whole American Continent; second edition; by Timothy Flint, author of "Recollections of the last Ten Years in the Mississippi Valley."

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